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THE MISSION AND MINISTRATION OF THE HOLY SPIRIT

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PRESENTATION
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THE MISSION AND MINISTRATION OF THE HOLY SPIRIT

BY

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M.A., D.D.

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TO THE

REV. DR. SWETE

Div. S.

PREFACE

THE study of the Person and Work of the Holy Spirit has been strangely neglected by the Church throughout her history. Many writers, ancient and modern, from St. Augustine downwards, have complained of this. Even the Holy Scriptures do not deal with the doctrine of the Holy Ghost so fully as with the nature and mediatorial work of Christ. During the first three centuries, the Church, while worshipping the Holy Ghost in the Divine Trinity, was not explicit in setting forth the full truth concerning His Essence and operations. The Semiarian controversy brought the subject under more scientific examination, and from that period the general conception of the Church about it was cleared up, though it cannot be said to have received systematic treatment. Nor has it ever received this. The Reformation literature of the doctrine displays the same weakness of handling,

although later a more worthy attempt to throw light upon it was made by Owen, followed by other writers of his school. The results of deficient attention to the study and preaching of the Third Person have appeared in dryness of spiritual experience, a low level of Christian life, formalism in worship, want of discipline in the Church, want of zeal in missionary enterprise, indifference to social improvement, and continual schisms, embittered by partizan rivalry.

Notwithstanding this failure, however, a list has been compiled of upwards of twelve hundred books, or parts of books, belonging to all ages of the Church and written by authors of widely divergent views, together constituting a library of the literature of the doctrine of the Holy Ghost.

In the Early Church this literature was necessarily concerned with the Personality and Godhead of the Spirit. In the early Middle Ages the doctrine of the Procession and the Spiritual Gifts became more prominent. After the Reformation, when personal religion became the leading consideration, writers on the Spirit devoted themselves especially to His renewing and sanctifying work upon the heart. During the last hundred years increasing attention has been directed to the subject of the Divine

Spirit, and many works by English writers have been issued, treating of one or more of its many aspects. Bishop Heber, in his Bampton Lectures of 1815, was one of the first to bring the doctrine back to its rightful place. Archdeacon Hare's famous lectures on "The Mission of the Comforter," with his full notes, followed later, and gave the study a further impetus. The Bampton Lectures of Bishop Moberly, in 1868, carried it a stage further; and since then a whole library of books on the Holy Spirit has come from the press.

At present, while interest in the doctrine is awakening, its study suffers from fragmentary treatment. The books which appear exhibit widely diverse points of view. It has been said that "it partly arises out of the very intensity of the study given to the saving activities of the Spirit that so few comprehensive treatises on the work of the Spirit have been written," and that "we have had treatises rather on, say, Regeneration, or Justification, or Sanctification, on the Anointing of the Spirit, or the Intercession of the Spirit, or the Sealing of the Spirit, than on the work of the Spirit as a whole."[1] The same principle applies to other aspects of the doctrine. The absorption of the mind of an

[1] Warfield's Preface to Kuyper's *Work of the Holy Spirit*.

author in one of them has operated to preclude systematic treatment. The advantageous side of this, however, is that rudimentary truths, formerly obscured, are gradually coming into fuller light. The view of the doctrine of the Spirit is becoming more comprehensive, though it has not usually been treated comprehensively. The Inspiration of the Holy Scriptures, the relation of the Divine Spirit to Creation, to Human Society, to the Church, to the Ministry, to the Sacraments, to the Life of Worship and Devotion, are only some of the topics dealt with by various writers, each of whom applies himself to the subject for which his temperament or studies have fitted him. One, like Bishop Moberly, discusses the internal administration of the Church by the Indwelling Spirit. Another, like Cardinal Manning, from his own Roman point of view, draws out the Mission of the Holy Ghost, Internal and Temporal. Missions to the unevangelized world are being treated by many contemporary writers as the characteristic outcome of Pentecost. The movement for the Deepening of Spiritual Life devotes its literature to the operation of the Holy Ghost upon the individual soul. The literature of the Sacraments, which once took too little account of the necessary presence and action of the Holy Spirit, now seeks to remedy the omission.

The nascent movement towards Home Reunion gives opportunity for applying the teaching of the unity of the Spirit, a doctrine powerfully inclining Christian men towards a restoration of the broken unity of the Church.

It would be interesting to pursue the enquiry in what ways the various religious movements of the last few generations, in this country, have borne upon the doctrine of the Holy Ghost. For example, the Evangelical Revival of the eighteenth century concentrated upon the work of the Holy Ghost in producing personal religion. The Oxford Tracts and the other literature germane to them developed the connection between the Holy Spirit and the Church. The "Essays and Reviews" raised the question how far the letter of Holy Scripture is the voice of the Holy Spirit. The proposals for reunion with the Eastern Church led up to the renewal of the discussion of the doctrine of the Procession of the Holy Ghost. In other quarters, the Irvingite movement brought up the question of the revival of the Extraordinary Gifts of prophecy and tongues; the Roman Catholic claims presented the problem of the Comforter's promised guidance of the Church; the Plymouth Brethren raised that of the existence of spiritual gifts at the present stage of the Christian Dispensation. Each

of these intellectual and spiritual movements, from its own standpoint, gave an impetus to the study of the doctrine of the Holy Ghost. No work, however, known to me, attempts to present the truth as to the Person and Work of the Holy Ghost and His relations to the Church and the world in a systematic and proportionate manner. On the whole, English Christianity since the Reformation has produced the largest contributions of material towards such a result, and is still giving birth to books concerned with the Spirit beyond what any other part of Christendom has yet produced.

The present work is offered to the Church in the widest connotation of that hallowed and honourable word. To Christ's people everywhere, to "all who profess and call themselves Christians," it is dedicated in brotherly service and humbly laid at their feet. Yet a word of special appeal may be permitted to those who, like the writer, are members, and especially ministers, of the Church of England, should this volume attain to the honour of their notice. To none more than to them is it given to set forth Divine truth in its purity and perfection. From none rather than from them should we look for the truest, largest definition and exposition of this great doctrine. Their minds have been set

free to investigate, and their pens to set out, a theme like this, of the first order of importance. It is God Himself whose nature and properties they are invited to examine, God in that Person by whom He comes into the most intimate relations and interchanges with His people in this age of the world. Strange indeed would it be if they, who have already shown themselves so apt and rich in the elucidation and development of the doctrine of Christ, and who are so steadfast in their maintenance of that of the Eternal Trinity, should be found in any wise unmindful of that Being whose special function it is to preside over the dispensation of the New Covenant and to equip and empower the Apostolic Ministry to discharge its great and far-reaching responsibilities.

This book is the result of ten years' study, which, though not continuous, has never been altogether dropped. With the foregoing thoughts in mind, the object I have had in view has been comprehensiveness rather than detailed fulness of treatment, and I have sought to deal, however imperfectly, with as many aspects of the doctrine as I could, and to exhibit it to some extent in its proportion and relations. The nature and purpose of the Pentecostal Gift, as distinguished from the earlier work of the

Spirit in the world, are generally very imperfectly understood, and need a more careful investigation than has usually been bestowed upon them. This enquiry constitutes the most characteristic part of the work, which indeed owes its inception to it. One point, of wider-reaching importance than appears on the surface, emerged from it. This is the fact that there has been one, and one only, outpouring of the Spirit, though given on two complementary occasions, first upon the Jews at Pentecost, and later upon the Gentiles at Cæsarea. From this I was led to the laying on of hands as the proper and normal sign and method of the transmission of this gift, and thus to the unity of the Church, as the Temple and Instrument of the Spirit, visible to the eyes of the world, as plainly appears throughout the Acts of the Apostles. The last-named book has throughout been to me the exhibition of the action of the Spirit in a wider sense than I have usually found insisted on. The entire narrative, whether dealing with the internal economy of the Church, with the Jewish nation, or with Gentile missions, displays the working of the Spirit of Pentecost.

To Dr. Swete, Regius Professor of Divinity at Cambridge, so great an authority on the doctrine of the Holy Spirit, I must render the

acknowledgment of my deepest gratitude for advice and encouragement, without which my task would never have been completed. In the revision of the manuscript I have received valuable assistance from my son, the Rev. A. J. S. Downer, B.A.

As I look back over the period of my endeavours, I am conscious of having had before my eyes a sense of the fear due to such a Being as the Eternal Spirit of whom I was venturing to write; of the danger of writing of Him unworthily; of the recollection of more than one who, having written of Him not unworthily, yet, through some unwatchfulness, failed to sustain in his life the high level of his subject; of my own need of Divine grace to think rightly, to write truly, and to act faithfully, in all that pertains to this sacred and wonderful Person, who is the Lord and the Life-giver. If in any degree the realization shall answer to the aim, I would hope that these chapters, together with the writings of better teachers, may contribute to render the doctrine of the Holy Spirit the characteristic study of the twentieth century. When it shall become so, we may look for a fuller, richer life and experience in the Church; a deeper longing after personal and corporate holiness, with a clearer view of the method of its

attainment; a truer conception and a wider use of the laying on of hands as the Scriptural and Apostolic medium for the conveyance of the Confirming Spirit with His strengthening gifts; a firmer and more practical belief in the spiritual possibilities of the Sacraments ordained by Christ, when used in dependence upon the Holy Spirit; a greater ardour for the evangelization of the world, when the Missionary Commission, the human agency of the Church, and the purpose of Pentecostal power, grow to be better understood; a new conviction of the absolute need of unity and of the serious limitations imposed on the operations of the Spirit by the existing divisions among the baptized; and, in the end, that, the separate forces of Christ's followers being once again united and no more liable to contempt through their isolation, they may advance to the conquest of the world for Christ, knit in the unity of the Spirit and "terrible as an army with banners."

A. C. DOWNER, D.D.

LONDON, *September* 1909.

NOTE.—The present book was completed before the publication of Dr. Swete's work, *The Holy Spirit in the New Testament*, and therefore I have not had the advantage of consulting this important contribution to the literature of the subject, in preparing my pages.

CONTENTS

PAGE

PREFACE v

CHAPTER I

THE THEOLOGY OF THE HOLY SPIRIT

Distinctions in the Divine Nature . . . 1
Personality of the Holy Spirit 1
His Deity 3
The opponents of Arianism 4
Scriptural indications of the Spirit's Personality . . 5
Progressive Revelation of the Holy Ghost . . 7
Era of the Hebrew Prophets 9
Doctrine of the Spirit in the writings of the Prophets . 11
General comparison of Old Testament and New Testament doctrine of the Holy Spirit . . . 19
Two periods of the doctrine of the Spirit in early Christian times 20
The Ante-Nicene doctrine 21
Arianism and the Nicene statement . . . 23
The Post-Nicene doctrine 24
Macedonius and the Semiarians 24
Athanasius 25
Didymus 26
Epiphanius 26

PAGE
Basil 26
The *De Spiritu Sancto* 26
Gregory Nazianzen and Gregory of Nyssa . . 29
Council of Constantinople 29
Result of Enquiry 30
Doctrine of the Dual Procession 30
The Dual Procession not yet a dogma . . . 31
The Dual Procession implied, rather than stated, in Scripture 32
And inferred from the Dual Mission, etc. . . 33
Identity of the doctrine of East and West, *c.* 430 . 34
The *Filioque* 35
Photius and revived opposition to the *Filioque* . . 36
Deadening effect of the denial of the Dual Procession . 36
St. John of Damascus 37

CHAPTER II

The Work of the Holy Spirit before the Incarnation

The Creator Spirit 38
The flux of Nature implies the Creator . . . 39
Pantheism 40
The Spirit τὸ ζωοποιόν 41
i. In Nature 41
ii. In Man 41
α. His conscience 42
β. The Prophets 42
γ. The Law 43
δ. The Types 43
ε. The Great Lyric 43
ζ. Various O.T. characters . . . 44
iii. In Grace 44
α. Regenerative 44
β. Sanctifying 45

PAGE

The Spirit τὸ ζωοποιόν—*continued.*
iv. In the Jewish Nation 45
v. In the predicted Messiah . . . 46
Limitations of the Old Testament Revelation of the Spirit 46

CHAPTER III

The Holy Spirit and Christ

The Spirit and the Son 48
Movements of the Spirit preliminary to Christ's appearance 48
The Miraculous Conception 49
The Virgin Birth 50
The Spirit of Indwelling 51
The Official Anointing 52
The Anointing now complete 53
And representative 54
Effects on Christ 54
i. Personally 54
α. In His fast 54
β. In the Temptation 54
γ. In His subsequent life . . . 54
ii. Ministerially 55
α. His teaching 55
β. His works 55
γ. His disciples 56
δ. His controversial work . . . 57
General character of His ministry . . . 57
His Sacrifice 57
His Resurrection 58
His post-Resurrection instructions . . . 59
Mission of the Spirit by Christ 61

CHAPTER IV

The Promise of the Father

PAGE
The Spirit and the Church 62
The Baptist's testimony 62
Our Lord's promise 62
The Mission of the Spirit 69
The Insufflation 70
Election of Matthias 75

CHAPTER V

The Nature of the Pentecostal Gift

A. The Problem stated 79
I. Conditions of the Pentecostal Effusion . 82
1. Unity 82
a. Spiritual 82
b. Visible 83
2. Suitability of the time . . . 83
II. The Pentecostal Effusion . . . 84
1. The Immediate Manifestation . . 84
a. To Hearing 84
b. To Sight 86
2. The Mediate Manifestation . . 87
a. The Filling 88
b. The Effects 88
α. Speech 88
β. The tongues . . . 89
γ. The Spirit giving utterance . 90

The Pentecostal Effusion—*continued.* PAGE

3. Results of the Manifestation . . 92
   a. The subjects influenced . . 92
   b. Means by which they were impressed . 93
      a. The noise 93
      β. The tongues . . . 93
   c. Effect on the auditors . . . 94
      a. Simple enquiry . . . 94
      β. Mocking opposition . . 94
4. St. Peter's address 95
   a. The opportunity . . . 95
   b. The man 95
   c. Analysis of St. Peter's address . 97
      a. Rationale of the tongues . 97
      β. A fulfilment of Joel ii. 28–31 . 97
      γ. The Resurrection established on prophetical grounds . . 98
      δ. The Ascension . . . 100
      ε. Established by Ps. cx. 1 . . 100
      ζ. The Crucified Jesus made Lord and Christ . . . 101
5. Effects of St. Peter's address . . 101
   a. Conviction of the sin of unbelief . 101
   b. Enquiry 102
6. St. Peter's reply 102
   a. Repent 102
   b. Be baptized in Jesus Christ's Name . 102
   c. Promise of the Spirit . . . 103
   d. Scope of the promise . . . 103
7. The response of the hearers . . 104
8. Summary of the Pentecostal Gift . . 105
   a. Analysis in Whitsunday Preface . 105
   b. The missionary purpose the main object 106
   c. Relation of the gift of the Spirit to the Church . . . 107
   d. Relation of extraordinary gifts to gifts of edification . . 108

PAGE

B. The double character of the Effusion and its import 108
I. Essentially one 108
II. But in two instalments 109
1. On Jews 109
2. On Gentiles 109
III. Consequent unity of Jew and Gentile . 109
IV. The Effusion final and never repeated . 110
1. Hence, no further waiting for the Spirit . 110
2. And personal responsibility of Christians 110
3. Transmission of the Spirit, how effected 111
V. But we find repeated filling with the Spirit . 111
VI. Answer to those who deny the perpetuity of the Pentecostal Gift . . . 113

CHAPTER VI

The Holy Spirit in the Church

Indwelling of the Spirit in the Church . . . 115
Presented in two ways 115
1. Concretely, in the Acts . . . 115
2. Doctrinally, in the Epistles . . 115
A. Concrete presentation in the Acts . . . 115
Elements met with in the Acts . . . 118
I. Power 118
II. Tongues 119
III. Witness to Christ 120
IV. Faith 121
V. Ingathering 121
VI. Formation of the Church . . . 122
1. The Apostles' doctrine . . . 123
2. The fellowship 124
3. The breaking of the bread . . 125
4. The prayers 125

PAGE

VII. Organization 126
VIII. Assimilation 127
IX. Expulsion 128
X. Miracles 129
XI. Development 130
1. Of office 130
2. Of function 130
Not all developments, permanent institutions . 131
XII. Transmission of the Pentecostal Gift . . 132
Laying on of hands 133
1. At Samaria 133
2. At Ephesus 135
Confirmation 136
Gifts for ministry 138
XIII. Leading 138
XIV. Paraclesis 141
B. Doctrinal Presentation in the Epistles . . 142
I. St. James 142
Teaching of St. James on the Spirit . . 143
1. Personality 143
2. The love of the Spirit . . . 144
3. His indwelling 144
4. The Temporal Mission . . . 145
5. The Spirit's struggle with the world . 145
6. His bestowal of proportionate grace . 146
II. St. Paul 147
First Group 147
1. 1 Thessalonians 147
a. Pentecostal . . . 147
b. Evidential 147
c. Personality of the Spirit . . 148
d. The Sanctifier . . . 148
2. 2 Thessalonians 148
Second Group 149
3. 1 Corinthians 149
a. The Revealer . . . 149

PAGE

St. Paul—*continued.*

b. The Indweller 150
c. The Inspirer 151
d. The gifts 151
2 Corinthians 152
e. The fourfold work in the Apostle . 152
f. The Spirit the material of the Divine letter 152
g. The Spirit to us is as Christ . . 153
h. He is the Spirit of faith . . 153
i. The Agent of union . . . 154
4. Galatians 154
a. The Spirit received through faith . 155
b. The Spirit of sonship . . 155
c. The Spirit teaches faith . . 156
d. The Spirit guides the walk . . 156
e. The Spirit the soil of life eternal . 157
5. Romans 157
a. Love, the operation of the Spirit . 158
b. Romans viii. a cry of victory . . 159
c. Divine gifts 163
d. Other references . . . 163
Third Group 163
6. Philippians 163
a. Boldness 164
b. Christian fellowship . . . 164
c. Worship by the Spirit . . . 164
7. Colossians 165
8. Ephesians 165
a. The Pentecostal Gift . . . 165
b. The seal and earnest . . . 166
c. Wisdom and revelation . . 166
d. Access in one Spirit . . . 166
e. The one temple . . . 167
f. Revelation of Gentile vocation . 167
g. Inward strength . . . 167

PAGE

St. Paul—*continued.*
h. Unity 167
i. Gifts and functions . . . 168
j. The love of the Spirit not to be wounded . . . 168
k. φωτός or πνεύματος . . . 168
l. Christian joy *versus* intemperance . 168
m. The sword of the Spirit . . 169
9. Philemon 170
10. Titus 170
11. 1 and 2 Timothy 170
a. Justified in the Spirit . . 170
b. The Spirit warning . . . 171
c. The χάρισμα of Timothy . . 171
d. The power to guard the faith . 171
e. Inspiration 172
III. St. Peter 172
1. St. Peter 172
a. Sanctification . . . 172
b. The Spirit of Christ . . . 172
c. Sent down 173
d. The Spirit of glory and of God . 173
2. St. Peter 174
IV. St. Jude 174
1. As to ψυχικοί 175
2. As to true believers . . . 176
V. Author of Hebrews 176
1. Anointing of Our Lord after Ascension . 177
2. Evidential character of Pentecostal gifts 177
3. Old Testament inspiration . . 177
4. Warnings from the Spirit received . 178
5. A second warning . . . 178
6. Anointing for sacrifice . . . 179
VI. St. John 179
1. 1 St. John 179

PAGE

1 St. John—*continued.*

a. The Unction 180
b. The Holy Seed . . . 181
c. The Token of Christ's Indwelling . 182
d. The Witness 182
2. The Apocalypse 184
a. Sevenfold operations . . . 184
b. Spirituality 184
c. The Spirit's voice to men . . 185
d. Illustration of the Dual Procession . 185

CHAPTER VII

Further Work of the Holy Spirit in the Church

I. Illumination of Old Testament Scriptures . 187
1. Divine authorship of both Testaments . 189
2. Witness of both Testaments to Christ . 189
3. Indifference to verbal accuracy in O.T. quotation 190
II. Completion of Canon of Scripture . . 191
Consequent cessation of extraordinary gifts . 192
III. Guidance of the Church to all the truth . 194
1. Nature of such guidance . . . 194
2. The truth is concerning Christ . . 195
IV. Effectuating the means of grace . . 196
1. Public prayers 196
2. The teaching of the Church . . 197
3. The Sacraments 197
a. Baptism 198
b. The Eucharist . . . 198
4. The Lord's Day 200
V. Special gifts for ministry and administration . 202
Common features 202

PAGE

Special Gifts, etc.—*continued.*

1. The Apostolate 203
   a. To be with Christ . . . 203
   b. To be sent forth to preach . . 203
   c. To have power to heal . . 203
2. Development of office . . . 207
   a. The Diaconate 208
   b. Presbyters 208
3. Development of function . . . 210
4. Administration 212
5. The χαρίσματα 214
   a. The teaching gifts . . . 216
   b. The practical activities . . 217
   c. The extraordinary gifts . . 217
   d. Lessons of the χαρίσματα . . 219
      α. Distinction between temporary and permanent . . 219
      β. The comparative value of gifts . 220
      γ. Inferiority of gifts to grace . 221

CHAPTER VIII

THE PERPETUAL PRESENCE OF CHRIST WITH HIS CHURCH THROUGH THE VICARIATE OF THE HOLY GHOST

Christ's Presence real 222
But spiritual 223
It is by the Spirit 223
The Spirit causes Christ's indwelling . . . 225

CHAPTER IX

THE INITIAL WORK OF THE HOLY GHOST IN THE SOUL

A. St. John xvi. 8–11 a formal statement of the subject 227
The conviction threefold 227
I. Of sin 228

The conviction threefold—*continued.* PAGE
II. Of righteousness 231
III. Of judgment 232
B. The parting of the ways 234
I. Resistance to the Spirit . . . 234
II. Yielding to the Spirit 235
1. Repentance 236
2. Faith 236
III. The New Birth 238
IV. Outward expression of the new life . . 240

CHAPTER X

The Deeper Work of the Holy Ghost in the Soul

The Church God's Temple . . . 242
So the Individual Christian . . . 242
Sanctification twofold 243
Exhibited in various places of Holy Scripture 243
I. The Beatitudes 244
Circumstances of their delivery . . 245
1. The poor in spirit 246
2. They that mourn 247
3. The meek 248
4. The hungry and thirsty . . . 249
5. The merciful 251
6. The pure in heart 252
7. The peacemakers 253
8. The persecuted 253
II. The Three Great Graces . . . 254
1. Faith 254
a. St. John 254
b. St Paul 255
c. The Epistle to the Hebrews . . 255

The Three Great Graces—*continued.* PAGE
2. Hope 256
3. Love 258
III. The ninefold Fruit of the Spirit . . 261
Characteristics of fruit . . . 261
Oneness of character : diversity of manifestation 261
1. Love 262
2. Joy 262
3. Peace 263
4. Long-suffering 264
5. Kindness 264
6. Goodness 265
7. Fidelity 265
8. Meekness 265
9. Self-control 266
IV. The nine stages of spiritual progress . . 266
1. Faith 267
2. Virtue 267
3. Knowledge 268
4. Temperance 268
5. Patience 268
6. Godliness 269
7. Love of the brethren . . . 269
8. Love 269
9. The knowledge of Christ . . . 271
V. The seven Gifts of the Spirit . . . 272
1. Wisdom 273
2. Understanding 274
3. Counsel 275
4. Strength 276
5. Knowledge 278
6. Godliness 278
7. Holy Fear 279
VI. The Symbols of the Holy Ghost . . 280
1. In inanimate Nature . . . 280
a. Air 280

PAGE

The Symbols of the Holy Ghost—*continued.*

b. Water 282
c. Fire 284
d. Earth 284
e. Oil 285
f. Wine 286
g. Seed 287
h. The earnest 287
i. The seal 287
2. In animate Nature . . . 288
The Dove 288
3. In human life 289
a. The Finger of God . . . 289
b. Imposition of hands . . . 290
c. The Porter 290
d. The number Seven . . . 290
VII. The Spirit's help in prayer . . . 291
1. He enables us to pray . . . 291
2. He gives the sense of need . . 291
3. He intercedes within the soul . . 292
4. He bestows assurance . . . 292
5. He quickens 293
6. Devotion to the Holy Ghost . . 293
a. The Evangelistic Command . 293
b. The "Grace" . . . 293
c. "Qui Spiritui Dei servimus" . 293
d. St. John's prayer for the Seven Churches 294
e. The Trisagion . . . 294
VIII. The Spirit's use of the Word . . . 295
IX. The sanctification of the will . . . 298
X. The sanctification of the body . . . 301
1. The offering of the body for sanctification 302
2. The offering of the body for work . 304
3. The offering of the body for pain . 305
4. The offering of the body for martyrdom . 306

CHAPTER XI

The Missionary Outcome of the Holy Spirit's Work

PAGE

The missionary campaign of the Ascended Christ . 309
The Gift at Pentecost was for the missionary purpose . 310
Neglect of this aspect of the Spirit's work . . 311
The evangelization of Israel a primary duty of the Church 313
The Calling of the Gentiles 314
The Church a running river 317
World-wide character of modern Missions . . 319

CHAPTER XII

The Holy Spirit in the History of the Church and of the World

Revelation is progressive 322
In growth 322
In interpretation 322
And in application 323
Advance through conflict 323
The Spirit's work not confined to the Church . . 325

CHAPTER XIII

The Completion of the Holy Spirit's Work

The Second Advent the beginning of the final stage of the Spirit's work 331

PAGE

Sanctification in Paradise 331

I. The Spirit's work after the Resurrection of the Church 332

1. The perfection of the individual . . 333

2. The completion of the Body of Christ . 335

3. The perfect union with God . . 337

Question as to those who have resisted grace 338

II. The Paraclete Himself 339

1. He is Light 339

2. He is Life 339

3. He is Power 339

4. He is Development . . . 340

5. He is Love 340

INDEX 343

ERRATA.

Page 23, line 10 from top, *for* "γενητὸν" *read* "γενητόν."

„ 32, last line, *for* "παρὰ" *read* "παρά."

„ 33, line 13 from top, *for* "παρὰ" *read* "παρά."

„ 57, in margin, *after* Heb. ix. 14 *add* "See page 179."

„ 76, line 10 from bottom, *for* "ἐπισκοπὴν" *read* "ἐπισκοπήν."

„ 93, line 3 from top, *for* "φωνὴ" *read* "φωνή."

„ 112, „ 2 from top, *for* "πλησθεὶς" *read* "πλησθείς."

„ 141, „ 10 from top, *for* "prophets" *read* "Prophets."

„ 165, „ 9 from top, *after* "Temple" *insert* ?

„ 195, top line, *for* "τὴν" *read* "τήν."

„ 219, line 6 from top, *for* "οἰκοδομὴν" *read* "οἰκοδομήν."

„ 272, „ 14 from top, *for* "τελειωτικὴ" *read* "τελειωτική."

„ 294, in margin, *opposite* line 8, *insert* "See above, p. 164."

THE MISSION AND MINISTRATION OF THE HOLY SPIRIT

CHAPTER I

THE THEOLOGY OF THE HOLY SPIRIT

Distinctions in the Divine Nature.

WHEN we pass beyond the primary conception of the Unity of God and reflect upon the complexity of the Divine Nature, that is, when we leave Natural Theology for Revelation, we become aware, first, of the Eternal Fount (ἀρχή) of Godhead, and, next, of Godhead flowing from that Fount. The former gives us the conception of the Paternity of God. The latter divides itself into two channels: first, through the Eternal Generation, into that distinction known to us as the Son; and secondly, into that which, issuing forth from the same Source as the Son, and by a sacred Procession through the Son, we think of as the Holy Spirit.

Personality of the Holy Spirit.

It is at this point that we encounter the first parting of the ways which lead, the one

to the light of Christian truth, the other to the darkness of heresy. Are these three distinctions, the Father, the Son, and the Holy Spirit, personal, or are they modes of manifestation? Upon the answer to this depends the Christian doctrine of the Trinity or its denial.

It was at the very beginning of the third century that Praxeas put forward the view, afterwards maintained by Sabellius, that God was but One Person, and the expressions "Father," "Son," and "Holy Spirit" were merely the names under which He made Himself known. This theory is the Unitarian position of to-day. Tertullian, in his treatise against Praxeas, showed that the baptismal formula, delivered by Christ Himself, does not admit of this interpretation, and from Our Lord's words about the Mission of the Comforter drew forth proofs of the Tri-unity of God. Tertullian and the early Fathers, in their resistance to the false conception of Sabellianism, vindicated for the Church those characteristics which render the Blessed Spirit a Being whom we can seek after and love. For example, they said that the fact that we are baptized into the Name of each, the Father, the Son, and the Holy Ghost, implies personality in each, and that the Apostolic benediction attributes a special and personal

2 Cor. xiii. 14.

grace to each. It was at this period that the Church adopted the term "Person" to designate the nature of each of the three sacred Beings, not confounding the Persons with the Sabellians, nor dividing the substance with the Tritheists. Personality, then, is essential to our conception of the Holy Spirit, as it is to those of the Father and the Son; and personality, so far as we can analyse the idea, implies the possession of the qualities of reason, of will, and of love. So much, then, was gained by the discussion as conducted to this point.

See Illingworth, *Bampt. Lect.*, 1894, p. 28.

His Deity.

But the struggle was not yet over. There was another problem to settle. Are the Son and the Holy Spirit equal to the Father, in nature, in glory, in eternity? If so, then the Son and the Holy Spirit are God, even as the Father is God. If not, then the Father alone is God, and the Son and the Spirit are created beings, who, however great as compared with mankind or angels, are separated by an infinite distance from the Glory of the Father. This is the position of Arius, who wrote about 318 A.D. In his view, the Father created the Son and the Son the Spirit. Being created beings, neither the Son nor the Spirit is truly God, for God is uncreate. This brings us practically to the same point reached by Praxeas

and Sabellius. God is, in either case, a mere monad, one in the unity of simplicity, not in that of complexity.

The opponents of Arianism.

How Athanasius, Basil, and the two Gregories resisted the subtleties of Arianism and gradually unfolded the elements of a true doctrine, has often been told. In the later stages of this long controversy, when the Arians had been dislodged from their position in reference to the Son and the Divine Glory of the Second Person was admitted, a party still remained who, under the name of Semiarians, or Macedonians, denied the Godhead of the Holy Ghost. It was this party that occasioned the writing of Basil's great work, *De Spiritu Sancto*, which brings out the Divine characteristics of the Spirit. Basil had, on one occasion, used a doxology in divine service, in which glory was ascribed *to* the Father, *through* the Son, *in* the Holy Spirit, as well as the more usual form, "*to* the Father, *with* the Son, together with the Holy Spirit," and when this brought upon him the accusation of inconsistency from those who desired to represent the Holy Spirit as inferior to the Father, he wrote his treatise in order to clear the ground. To show that the Scriptures represent the Holy Spirit, whose personal existence he assumes, as Divine, he quotes the baptismal formula,

See Hooker, *E.P.*, v. xlii, 11.

to which all the Fathers appealed on this subject, and also the address of St. Peter to Ananias and Sapphira, in which the Holy Spirit is spoken of as God; with many other passages in the New Testament in which the names, attributes, and functions of the Spirit are represented as equal to those of God.

Acts v. 3, 4, 9.

Our Lord's expressions concerning the Spirit can only be understood as implying Personality. He repeatedly employs the masculine pronoun (ὅς, ἐκεῖνος, αὐτός), even when speaking of the neuter *Πνεῦμα*. The very idea connoted by the beautiful term *Παράκλητος*, or Advocate, is essentially personal. So also is the idea underlying the Mission of the Spirit from the Father by the Son. It is impossible to take these expressions in such a connection in an allegorical or figurative sense.

Scriptural indications of the Spirit's Personality. See Heber, *Bampt. Lect.*, II., III.

St. John xiv.–xvi.

St. John xv. 26.

We have seen that St. Peter, in addressing Ananias and Sapphira, speaks of the Holy Spirit as God. St. Luke also speaks of Him as commanding Philip, as forbidding St. Paul, as appointing bishops, and as comforting the Church. St. Paul tells of His knowledge, His distributing gifts according to His own will, His interceding for us, His inhabiting us, His leading us, His witnessing with our spirits, His assisting us, His being grieved, and the like. The writer of the Epistle to

Acts v. 4.

Acts viii. 29; xvi. 6; xx. 28; ix. 31.

1 Cor. ii. 11.

1 Cor. xii. 11; Rom. viii. 26; vv. 9, 11; ver. 14; ver. 16; ver. 26; Eph. iv. 30.

the Hebrews describes apostates as insulting Him (ἐνυβρίσας). St. Stephen charges the Jews with throwing themselves against Him in opposition (ἀντιπίπτετε). The fact which we learn from the lips of Our Lord, that He may be blasphemed, while it inevitably implies His Deity, also places beyond question His Personality. And the Conception of Our Lord by the Holy Ghost (ἐκ πνεύματος ἁγίου) as stated by St. Matthew, with the further development of the statement by St. Luke (Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι), leads to the inference that the Spirit is both a Person and God.

Heb. x. 29.

Acts vii. 51.

St. Mark iii. 29.

St. Matt. i. 18, 20.

St. Luke i. 35.

We must not, therefore, confine our conception of the Holy Spirit to the ideas of a mere influence, or power, or seed. He is undoubtedly spoken of in Holy Scripture under these metaphors, and in many passages His Personality is left out of sight, when the purpose is to fix the attention upon His operations rather than upon Himself. In such cases it is the practice of the divine writers to omit the article, πνεῦμα without τό indicating the operations or influence of the Spirit, while τὸ πνεῦμα indicates the Spirit Himself. But when we think of Him in the highest way, the characteristic way of the New Testament, and especially the way in which the Spirit is made known to us by the

utterances of Our Lord, we cannot but regard Him chiefly as a Person, into relation with whom we may come, through Christ, in the most perfect manner, who inhabits ourselves in particular and the entire Church in order to give effect to His Divine solicitude on our behalf, and to whose loving agency we owe everything that is best.

It has been shown by various writers that the doctrine of the Trinity is necessary to our conception of God as essential Love, for if He be Love in Himself, and not merely loving in relation to mankind or to creation, He must have been Love before any of His works were called into being, and, as a necessary consequence, must have been more than mere unity, or there would have been no object of love. The Eternal Father must therefore be conceived as having the Son and the Spirit as these objects of His eternal love, and they as both willingly receiving and returning it. The Love of God to Man and His Fatherhood of Man in Christ are thus seen to issue from the eternal and essential relations of the Holy Trinity.

See Illingworth, *Div. Imm.*, ch. vii.; Ball, *Disp. of the Sp.*, pp. 15 sq.; Moule, *Veni Creator* (quoting Aug. *De Trin.*).

The revelation of the Holy Ghost, like all other revelations of God, was made gradually and developed slowly.

Progressive revelation of the Holy Ghost.

From the first record of the beginnings of Creation, He appears brooding as a mother

Gen. i. 2. Cf. Job xxvi. 13 and xxxiii. 4.

bird over the rudiments of God's handiwork, imparting first order and then life; at a later time, striving with the sin of man until the

Gen. vi. 3.

days of the Flood; revealing the will of God

Gen. xii. 1, etc., and xli.

to Abraham and his family, and to Joseph; giving wisdom and skill to the builders of the

Ex. xxxi. 2. Comp. 1 Chron. xxviii. 12 [but see R.V. marg.]. Num. xi.

tabernacle in the wilderness, and bestowing upon the Seventy Elders ability, like that of Moses, to judge the people; and, by the laying on of Moses' hands, enduing Joshua

Num. xxvii. 18; Deut. xxxiv. 9.

with the gifts of leadership and military efficiency. Thus far He is the Agent in Creation, Administration, and Constructive Art.

Judg. iii. 10, etc.

Upon the Judges the Spirit came chiefly to qualify them for deeds of valour in war and generally as military leaders; and upon the Kings, Saul, David, and Solomon, as the

1 Sam. x., xi., xvi., etc.

anointing spirit, fitting them as rulers, judges and generals, in the state and in the field. All the functions of government, legislative, executive, judicial, the direction of troops and the defence of the country, are conceived as issuing from Him.

At this point we observe a great budding out in the Old Testament doctrine concerning the Spirit. The Books of Psalms throughout exhibit the Holy Spirit as a moral agent, and especially in His work, through Providence, Nature, and most of all the law of God, upon

the heart of the godly man. His omnipresence is shadowed forth in the words, "Whither shall I go from thy Spirit?"; His righteous influences in "thy Spirit is good: lead me into the land of uprightness"; His renewing grace in the prayer, "Take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." The very nature of the Psalter displays the ethical and spiritual side of the work of the Blessed Spirit.

Ps. cxxxix. 7.

Ps. cxliii. 10.

Ps. li. 11, 12.

Era of the Hebrew Prophets.

We come next to the Prophets of Israel. It has been said that the history of Israel is a history of prophecy; for Moses, the founder of Israelitish unity and the shaper of its State, was himself, above all things, a prophet, and the great prophets, whose career and influence mark the turning-points of Israel's history, are linked on to one another by no indistinct succession. Samuel, at the close of the era of the Judges; Elijah, raised up to check the flood of idolatry in the Northern Kingdom during Ahab's reign; Jeremiah, the prophet of the period of Judah's downfall, are all leading examples of men filled with the Spirit of Jehovah and the enthusiasm for righteousness, whose function was to keep alive within the borders of the inheritance of the Lord the light that illuminated their own ardent natures. The Books of Kings, not improbably from

the pen of Jeremiah, himself a prophet, indicate that the prophetic impetus which came to the selected men, raised up to act as a conscience to the nation, especially after its separation into two kingdoms by the secession of the ten tribes, was an afflatus from the Spirit of the Lord. Elijah, Michaiah, Elisha, were prophets of Israel, which needed such messengers even more than Judah, in which the ordinances of Divine worship had, according to the commandment of God, been preserved, and the priesthood, whose lips were to keep knowledge, remained. In Judah, however, Isaiah, Huldah the female prophet, and others, appear at critical moments and play their part. But, both in Judah and in Israel, the voice of the prophet is ever raised for the knowledge and obedience of the one God of His people and of those ways of righteousness that are in harmony with His nature and requirements. In the Books of Chronicles the prophets of Judah are chiefly under notice. This is natural, since these books are from the pen of Ezra the priest, or at least some writer of the Levitical order, to whom all religious movements dissociated from the Levitical worship and the place that God had chosen in which to put His Name would be abhorrent. We read of Azariah, Jahaziel, Zechariah, Isaiah, who successively admonish,

1 Kings xviii. 12; xxii. 24.

2 Kings ii. 9, 15, 16.

2 Kings xix., xx.; xxii. 14 sqq.

2 Chron. xv. 1; xx. 14; xxiv. 20; xxxii. 20.

encourage, warn, and intercede for, the king and nation. One remarkable instance, indeed, of a prophet of Israel intervening in the affairs of Judah is found in the letter of Elijah to Jehoram, rebuking him for his idolatry. With these passages we may compare the prayer of the Levites at the fast and season of confession, as recorded by Nehemiah, in which the entire teaching of the prophets from the period of the Exodus to the captivity of Judah is ascribed to the action of the Spirit of Jehovah.

2 Chron. xxi. 12–15.

Neh. ix. 20, 30.

When we come from the personal and historical influence of the prophets to their specific and didactic teaching, as embodied in their writings, we are conscious of a general and progressive advance in the doctrine of the Spirit of God.

Doctrine of the Spirit in the writings of the Prophets.

Joel, thought by many to be the earliest prophet of Judah whose writings we have, is also the prophet of the Old Testament who specially deals with the Holy Ghost. His prophecy is an outline of that great Day of the Lord to which the eyes and hearts of all true prophets turned. He predicts, first, two sore judgments, the locusts and want of water; next, the outpouring of the Spirit with its striking results; and, lastly, the inhabitation of Zion by Jehovah, and His beneficent and righteous reign. The remarkable passage in

Joel ii. 28–32. which the coming of the Spirit upon all flesh in the last days is powerfully described, is quoted by St. Peter as finding a true, if not complete, fulfilment in the first Christian Pentecost.

Acts ii. 16 sqq.

The prophets of the Northern Kingdom, Amos and Hosea, do not mention the Holy Ghost. But the passages in Amos which, a few years later, reproduce the exact words of Joel show that he was acquainted with the writings of that prophet and identify him with the doctrine contained in them. Nothing could show more effectively the unity of the inspiration and aim of the prophets of Israel and Judah. Amos must have read and deeply felt the glowing promises of Joel and his vivid account of that far-off but coming day, when the Spirit of Jehovah should produce His wonderful, life-giving effects upon the whole race of mankind. Hosea in his closing chapter describing the process and effects of Israel's repentance, strongly suggests the work of the Holy Spirit, and he makes use of the simile of the dew, or night-mist, so frequently employed to illustrate His refreshing and fertilizing influences.

Joel, *c.* 810 or earlier.
Amos, *c.* 809–784.
Am. i. 2, cf. Joel iii. 16; Am. ix. 13, cf. Joel iii. 18.
Hosea, *c.* 790.

These three prophets were, broadly speaking, contemporaries. About half a century later—that is, in the middle of the eighth century—there arose in the kingdom of Judah the two prophets, Micah and Isaiah.

Micah, *c.* 756–710.
Isaiah, *c.* 762–700.

Micah's visions are like those of Isaiah, and one passage is identical in the writings of both, whichever of them may have been its author. He is impressed with the unfettered freedom of the Holy Spirit in His gracious movements among the Lord's people, and rejoices in the mighty power of that Spirit enabling him to utter the needed rebukes to the sin of Jacob with all the conscious authority of an inspired prophet.

Mic. iv. 1–3. Cf. Isa. ii. 2–4.

Mic. ii. 7; iii. 8.

Isaiah, the companion prophet to Micah, is rich in the doctrine of the Spirit, and there is a strong correspondence between the first and second parts of the great prophetical work that bears his name, or, if we are to accept the dual authorship, between the books of Isaiah and the Deutero-Isaiah, in the points brought out by them respectively. In the former part, the Holy Spirit is revealed as "the spirit of judgment and the spirit of burning," that cleansing fire which we find again in the New Testament. The Holy Spirit, foreshadowed in the Trisagion, commissions the prophet for his work. From Acts xxviii. 25, in which a quotation from the vision of Isaiah is given, it appears that St. Paul regarded the terms of this commission as coming from the lips of the Holy Ghost. The anointing of the Royal Scion from the roots of Jesse with the Sevenfold Spirit, to rule and

Isa. iv. 4; xxviii. 6.

Cf. 1 Cor. iii.; Heb. xii. 29.

Isa. vi. 3, 8, 9.

Isa. xi. 1–3, 9. judge in peace and righteousness, results in the whole world being flooded with the knowledge of Jehovah. With this is closely connected the outpouring of the Spirit upon
Ch. xxxii. 15. the people from on high, of a later chapter,
Ch. xxxv. with all its blessed results.

In the second part of the book (II Isaiah), the Spirit of Jehovah is characterized first,
Ch. xl. 7. by a clear inference, as the power for creation and destruction, next as immeasurable in
Ch. xl. 13, 14. His greatness of wisdom and power, "Who hath directed the Spirit of the Lord?" a
Rom. xi. 34; 1 Cor. ii. 16. passage twice cited by St. Paul for argumentative purposes. It is He who is put upon the Servant of Jehovah, thus constituting
Isa. xlii.-xliv. Him the Messiah. The chapters of which this statement is the opening are full of the work of the Spirit, and the promise of His
Ch. xliv. 3. outpouring upon the seed of Jacob is renewed with the happy flourishing that ensues upon it. Again, the Mission of the Mediator by Jehovah and His Spirit, as read in the fuller light of the New Testament, indicates the co-
Ch. xlviii. 16. operation of the Holy Spirit with the Father in sending and giving effect to the work of Christ. He is to resist the onset of the
Ch. lix. 19, 21. adversary coming in with all the force of the flood of Euphrates, and to abide for ever with the true sons of Zion by a new and better covenant. In that great passage, quoted by

Our Lord in the synagogue at Nazareth and applied by Him to Himself, in which the Spirit of the Lord is said to rest upon the speaker, anointing Him for His gracious work of preaching good tidings to the meek, of healing the heart-broken and proclaiming deliverance to the prisoner, we obtain a vivid prediction of the days of the Messiah. And His personal characteristics are implied in His indwelling in the Jewish nation, His being vexed by their rebellion, and His shepherding them to rest in the pastures of Canaan.

Isa. lxi. 1 sqq.

Ch. lxiii. 10, 12, 14.

The prophets next in succession, Zephaniah, who prophesied about 630, or somewhat later, and Jeremiah, partly contemporary with Zephaniah and witnessing the captivity of Judah (606, 598, 588), add nothing to the doctrine of the Holy Spirit; except that the latter in the important passage concerning the covenant of Jehovah with Israel and Judah in the latter days, more fully expanded by the writer of the Epistle to the Hebrews, suggests that inward work upon the soul in writing there the thoughts and commands of God, of which St. Paul spoke in after days as leaving His Divine influences inscribed upon the fleshy tables of the heart.

Jer. xxxi. 31–34.

Heb. viii. 8–13.

2 Cor. iii. 3.

Ezekiel, a prophet of the Captivity, after describing the Spirit as inhabiting the living beings and the wheels of his vision, and also

Ezek. i. 12, 20; x. 17.

Ezek. ii. 2; iii. 12; viii. 3; xi. 1, 5, 24; xxxvii. 1; xliii. 5.

Ch. xi. 19; xviii. 31; xxxvi. 26, 27; xxxvii. 9, 14. Joel ii. 28; Zech. xii. 10.

entering into the prophet himself, or lifting him up, or falling upon him, reveals Him as the renewing and life-giving influence of the restored Israel, and finally as poured out upon it, in full accord with the earlier prophecy of Joel and the later one of Zechariah. These prophecies are of the most animating and evangelic character. Ezekiel anticipates the teaching of the New Testament as to the operations of the Holy Spirit within the soul of man, the new heart and spirit from above, suggesting strongly the teaching of Our Lord to Nicodemus, and forming a basis for the rebuke for his ignorance concerning the doctrine of regeneration. The influence of Ezekiel's utterances cannot but have been great, in awakening that spirit of repentance from the inveterate sin of idolatry which bore good fruit in Israel after the Captivity, in fostering the sense of unity which had been so long interrupted by the schism between the kingdoms of the North and the South as well as by the jealousies between the tribes, and in preparing the nation during the period of its adversity for the return to their own land and to a new national life.

St. John iii. 5–8; ver. 10.

Dan. ii. 19, 46, 47; iv. 8, 18; v. 11–14, 29.

The Book of Daniel gives the vivid impression which Daniel's power as an interpreter of dreams, a resolver of hard sentences and a loosener of knots, made upon the

monarchs and people of his day; and the language they employ suggests that they had some conception of the Spirit of Wisdom by which he was animated. Daniel's own dreams, visions, and revelations abundantly exhibit his consciousness of the interpretative and revealing gifts of the Holy Spirit, working in and through him as a prophet of Jehovah. There is a great likeness between the experiences of Daniel in Babylon and those recorded of Joseph in Egypt, alike in the royal visions they elucidated, the sufferings they endured for righteousness' sake, and the degree of political power attained by them respectively. A still more important, though indirect, reference to the work of the Holy Spirit is found in the vision of the Seventy Weeks, which are stated to be decreed "to anoint the [or "a"] Most Holy" or "a Holy of Holies." The fact that this expression appears to refer in the first instance to the Temple of times still future to the prophet, does but lead up to the mystical reference to that Temple which is the body of Christ; and we may, without violence to the natural sense, see in the words quoted a prediction of the Unction of Christ by the Holy Ghost.

Dan. ix. 24, 25.

After the return from captivity, the prophet Haggai found it necessary to stimulate the people, who had lost the zeal that at first had

animated them in rebuilding the Temple; and he does so by recalling the deliverance from Egypt of which their recent emancipation from Babylon must have reminded them, and assures them that, as in those distant days the Spirit of Jehovah had remained amongst the people, strengthening them for
Hag. ii. 5. effort and removing their fears, so He would now abide in their midst, enabling them for the new work and overcoming the new opposition of these later times. The general meaning does not appear to be affected, whether, with the A.V., we translate "My spirit remaineth among you," or, with the R.V., "abode among you." The indwelling of the Spirit of the Lord in the national body is the splendid conception presented by the passage.

Zechariah, the contemporary and associate of Haggai, declares that the great work undertaken by the people should be accomplished by no human power, and that consequently no difficulties need daunt them.
Zech. iv. 6. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The types of the two olive branches and the two golden spouts discharging oil are declared to symbolize Zerubbabel and Joshua, who were the leaders of the people in their enterprise, and were duly anointed with the needful

Spirit. Later, Zechariah warns the people of his own day by the example of their forefathers, who, with the obstinacy of a pack-mule, had resisted the voice of the Spirit by the prophets of their time. And, finally, he reiterates for the last time the repeated promise of his predecessors, Joel, Isaiah, and Ezekiel, of an outpouring of the renewing and sanctifying influences of the Spirit, in the day when the enemies of the people and city of Jehovah shall be confounded.

Zech. vii. 12.

Ch. xii. 10.

Malachi, the last of the Old Testament prophets, can hardly be said to refer directly to the Holy Spirit. The difficult passage, "Did he not make one, although he had the residue of the spirit?" is too uncertain for us to draw any such reference from it.

Mal. ii. 15.

General comparison of O.T. and N.T. doctrine of the Holy Spirit.

The New Testament doctrine of the Holy Spirit runs, in some sense, in a narrower channel than that of the Old Testament in so far as it deals chiefly with the Economy of Grace mediated by Our Lord rather than with the creative, national, and governmental elements; but, on the other hand, the New Testament presents us with a far fuller revelation of the Spirit. It contains a clearer view of His Person and of His relations, essential and economical, with the other Divine Persons of the Trinity; an ever-expanding exposition

of His functions and operations: an intense personal interest attaches to all we learn of Him; His intimate relations with Christ and His perpetual indwelling in the Church, as there revealed, bring Him infinitely near to us; and gradually we learn to see in Him the Being who is slowly but certainly bringing back a lapsed world under the Divine sway, and thus realizing the end of that Creation in which He appeared as the foremost Agent. All this must furnish the material for our enquiry, as we proceed; and the work of the Holy Spirit previous to the Incarnation, as distinguished from the theology of His Person, must be left for the next chapter. But in regard to the theology, it is important to consider the gradual development of the doctrine of the Third Person in post-Apostolic times, as we have already noted its gradual revelation in Old Testament writings.

Two periods of the doctrine of the Holy Spirit in early Christian times.

For this purpose the enquiry falls under two periods: (1) that antecedent to the Council of Nicæa in 325; (2) that following the Council of Nicæa and terminating with the Council of Constantinople in 381. For those who would fully investigate these periods of the doctrine, the learned and exhaustive works of Professor Swete are as all-sufficing as they are necessary. The following pages can only aim at

Early History, etc., *History of the Doctrine of the Procession, etc.*, and Articles.

such a brief treatment as may to some extent place this aspect of the subject in its relation to the general scheme of this work.

The fourth century, to speak broadly, witnessed the development of the doctrine of the Spirit which has fixed it almost precisely in the form in which we have it at the present time. (1) The Early Church, as was natural at a time when the miraculous powers were either present or recent, dwelt rather on the workings of the Holy Spirit than upon His Person. The inspiration of the Scriptures by the Holy Ghost, His descent upon the Church, Himself as an object of worship along with the Father and the Son, rather than dogmatic truth about His essence, occupied their attention. Even heresy followed the same line of thought, as in the case of Montanism, which, arising in Mysia, claimed for its ecstasies and prophecies the Divine authority of the Holy Spirit. This and other forms of error gradually drew the attention of the Church, which had been almost absorbed in the doctrine of the Logos, towards that of the Person of the Holy Ghost. But when the early theologians began to look for the material from which to fashion their formulæ and turned for this to the Holy Scriptures, they found no systematic treatment of the doctrine, although there were various state-

The Ante-Nicene doctrine.

A.D. 157–171.

ments about the Spirit in the Gospels and Epistles of the New Testament which furnished them with information of the deepest interest and from various points of view. These, they felt, could be put together and would grow into a consistent whole. But this result needed many minds and a long time.

Reference has already been made above to the heresy of Praxeas and Sabellius. This originated in an excess of opposition to
A.D. 200. Tritheism, which is the most obvious, and least intelligent, corruption of the doctrine of
A.D. 218. the Trinity. Sabellianism taught that the Father, Son, and Spirit are not three Persons, but merely names of three manifestations of one Person who is God.

Martyred *c.* 202 (?). Irenæus, Bishop of Lyons, "the light of the western Gauls," as Theodoret styles him, had already, as against the extravagant doctrines of Valentinus, maintained the true Deity of
Adv. Hæreses, c. 182. the Spirit and His distinction from the Father and the Son. The heresy of Praxeas brought
Adv. Prax., *post* 207–8. Tertullian, the founder of Latin Church literature, into the field, and it is to him that the Church is indebted for laying a foundation for the doctrine of the Procession. With
Prax., 4. Tertullian, the Spirit is "Ex Deo Deus"; He proceeds "a Patre per Filium."

Origen of Alexandria, that great and

voluminous writer, who prepared the ground for a systematic development of the doctrine of the Spirit, deals with it in his *De Principiis* and elsewhere. He saw and stated clearly the three Divine Hypostases in the indivisible Unity of the Godhead; and his doctrine of the eternal issue of the Holy Spirit from the Father and the Son substantially anticipates the "Filioque" of later days. However, in his use of the word γενητὸν, as applied to the Spirit in His eternal relation to the Son, Origen ventured on unsafe ground, and Basil, not without reason, calls his language in question, although his statements here must be balanced by others in his writings which show that at least he did not hold the Holy Ghost to be a creation of the Son.

C. 228.

De Sp. S., c. xxix.

The rise of Arianism in 318 led to the summoning of the Council of Nicæa, in 325. The heresy of Arius, who denied the consubstantiality of the Son and the Spirit with the Father and maintained their subordination to God, was in its earlier stages concerned primarily with the doctrine of the Logos, and although this, as formulated by Arius, involved a similar heresy in reference to the Holy Ghost, the fact had hardly come to light at the time when the Council was sitting. Had the ἰσοτιμία of the Spirit been explicitly called in question, no doubt the Council would

Arianism and the Nicene statement.

have dealt with it as decisively as it did with the consubstantiality of the Son. As it was, this, the First Œcumenical Council, while affirming the *ὁμοούσιον* in regard to the Son, was satisfied to express its declaration of faith in the Holy Ghost in the words *καὶ εἰς τὸ Ἅγιον Πνεῦμα*, which conclude the Creed, without further definition of His Person. Here, then, the Nicene statement leaves the matter, thus closing the first period of the development of the doctrine of the Spirit.

The Post-Nicene doctrine.

(2) It was before the rising of the Council of Nicæa that Arius made the avowal that the Holy Spirit was a creature (*κτίσμα*). The effect of this, though it came about by degrees and in the course of many years, was to reopen and inflame the whole controversy. But this now raged around the Deity of the Third Person. The Church, which had come to a clear and permanent decision as to the Homoousia of the Son, had to undergo a long and painful struggle before this other question was brought to a final solution.

Macedonius and the Semi-arians.

Arius died in 336. In subsequent years a new name emerges around which gathered the forces and influence of misbelief. In 342, Macedonius became Patriarch of Constantinople amid scenes of violence and bloodshed. This man, whose claims had been supported by the Arian bishops and the civil

power, made use of the position he had attained to persecute those who held to the doctrine of Nicæa. In 359, he declared himself on the side of the Semiarians, who are known to the Church history of the period under the name of Pneumatomachi, or contenders against the Spirit, subsequently given them by the orthodox. This heresy abandoned the doctrine of Arius so far as to acknowledge the Deity of the Son, but it impugned that of the Holy Ghost. In consequence of his adhesion to this party, as against Arianism pure and simple, Macedonius was deprived of his see in 360, and from that time he is known as the leader of the Semiarians, who, from this circumstance, gained the designation of Macedonians.

Athanasius, *b.* 297, *d.* 373.

It was at this time that the great Athanasius, who had taken the lead in the struggle with Arius and had been the most prominent figure in the Council of Nicæa, came forward with his Orations against the Arians and his Letters to Serapion, in which he shows that the essential relation of the Holy Spirit to the Son is the same as that of the Son to the Father. He terms the Semiarians "Tropici," from their habit of turning the statements of Holy Scripture into metaphor in order to escape the force of their plain meaning, and denounces the doctrine that the Holy

356-361.

Spirit is a creature as profanity and blasphemy.

Didymus, *b.* 309 (314?), *d.* 394 (399?).

Didymus of Alexandria, notwithstanding his blindness, has left two treatises, *De Trinitate* and *De Spiritu Sancto*, in which he has drawn with a firm hand the interrelations of the Divine Persons. In the latter work he shows that the Holy Spirit is not created, from the fact of His dwelling in and sanctifying all holy beings simultaneously. By what is known as the circumincessio, by which the Three Persons mutually abide in one another, he argues the probability of the Spirit's proceeding from the Son.

De Sp. S., vi.

De Trin., i.

Epiphanius, *d.* 402.

Epiphanius of Cyprus, the contemporary of Didymus, clearly affirms the derivation of the Spirit from the Father and the Son. His chief productions are his *Ancoratus*, or discourse on the Faith, and the *Panarion*, a treatise on heresies. The former was composed in 374.

Basil, *b. circ.* 329, *d.* 379.

About the same date, St. Basil the Great, Archbishop of Cæsarea in Cappadocia, composed his noble treatise, *De Spiritu Sancto*, the occasion for which has been described above.

The *De Spiritu Sancto.*

In this work Basil first exposes the designs against the Faith of his opponents in quibbling over the meaning of the prepositions "from," "through," and "with," as applied to the Divine Persons, and shows the co-equality

and co-eternity of all three. By many Scriptural quotations he sets forth the Divine Nature of the Spirit, amongst other passages appealing, as so many early writers did, to the baptismal formula; he argues that the Spirit is inseparable from the Father and the Son and is to be ranked with God, not with created beings; he shows that His creative work is Divine and that He is to be glorified with the other Persons. He is not a creature, as taught by the Semiarians; nor is He "numbered under," but is "numbered with," the other two Persons. Basil proceeds to trace the way to the knowledge of God "from one Spirit through the one Son to the one Father." And, reversing the order, "the natural goodness, and the natural sanctification, and the royal rank begin with the Father and reach the Spirit through the Only-Begotten. Thus we confess the Persons, and at the same time preserve intact the godly doctrine of the Monarchia." The "Monarchia" is simply the doctrine insisted upon in the Athanasian Creed, of the Unity of the Divine Nature.

ὑπαρίθμησις and συναρίθμησις.

The glorification of the Spirit, according to Basil, consists in "the enumeration of His marvellous attributes," specifying, in particular, His omnipresence, His infinite greatness, His power and His goodness.

"He is not ranked with the multitude of created beings, but is spoken of by Himself." It remains therefore only that He is God.

"He is said to be from God, not as the universe is from God, but inasmuch as He proceeded from God, not by generation, as did the Son, but as the Spirit of His mouth." This is the Procession of the Spirit, known also as the Spiration.

"But He is also called the Spirit of Christ, as being His own by nature." This leads directly to the Procession from the Son.

"For as Our Lord said concerning Himself, 'I glorified thee on the earth, I accomplished the work which thou gavest me to do,' so concerning the Comforter He says, 'He shall glorify me, for he shall take of mine, and shall declare it unto you.' And as the Son is glorified by the Father, who says, 'I have both glorified it and will glorify it again,' so the Spirit is glorified through His fellowship with the Father and the Son, and through the witness of the Only-Begotten, who says, 'Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven.'" (Lewis's translation.)

Basil, while he marshalled the arguments for the Deity of the Spirit, refrained from actually calling Him God. In this he was

moved, no doubt, by a desire not to drive his opponents too hard, and so alienate them from the truth. The work that he had begun was brought to completion by two other great Cappadocians, Gregory of Nazianzus and Gregory of Nyssa, the one a friend, the other the younger brother, of Basil. The former has left Orations, *On the Day of Pentecost*, *About the Holy Spirit*, and others; the latter, treatises, *Against Eunomius*, *Against the Macedonians*, etc. Both teach the Deity of the Spirit, vindicating His ἰσοτιμία, or equality in glory, with the Son and the Father on the ground of the ὁμοούσιον, or consubstantiality.

Greg. Naz., *b.* 329, *d.* 389. Greg. Nys., *b.* 331, *d.* 396 (?).

The Council of Constantinople, meeting in 381, reaffirmed the conclusions of Nicæa and added to the Nicene Confession the following explanatory articles in reference to the Third Person: "The Lord, the Life-giver, who proceedeth from the Father, who with Father and Son is together worshipped and glorified, who spake by the prophets." This statement at every turn met the false statements of the Macedonians, though it stopped short, as Basil had done, of formulating the Deity of the Holy Ghost. Thus the Faith was preserved to the Church, the long controversy with Arianism brought to a close, and from this time the Pneumatomachi were severed from the communion of the faithful. In less

Council of Constantinople.

than three centuries more they were known to history alone.

Result of Enquiry.

Thus the dogmatic statement of the doctrine of the Spirit was brought, in all points but one, up to the stage at which we have received it. The excepted point is the Essential Derivation of the Holy Ghost from the Father and the Son, or the Dual Procession, as it is commonly termed in theology. We shall now have briefly to note the progress of this doctrine, as from the date of the Council of Constantinople.

Doctrine of the Dual Procession.

The doctrine of the Dual Procession, "a Patre Filioque," is the final form of the definition of the relations eternally subsisting between the Spirit and the other two Persons of the Holy Trinity.

St. John xv. 26.

The *Ἐκπόρευσις*, or Procession, of the Spirit is gathered from Our Lord's words, "The Spirit of Truth, which proceedeth from the Father," and is used technically to express the fact that the Spirit issues essentially forth from the Father, who is the Original Source of Deity, and consequently shares His Nature. This must be understood not as a past or completed action, nor as one that can ever terminate, but as an eternal, ever-continuing one. As St. Basil says, in a passage already quoted, "He is said to be from God, not as the universe is from God,"

De Sp. S., ch. xviii., Lewis's transl.

—that is, He is not a created being,—"but inasmuch as He proceeded from God, not by generation, as did the Son, but as the Spirit of His mouth." This distinction between Generation and Procession, in other respects indefinable by us, is partly at least accounted for by saying that the latter is from two Persons, while the former is from one alone. Because He is a Spirit and Holy, He is said to issue from God, the Primal Spirit and only Source of Holiness, by Spiration, as the very breath of the Eternal.

The Dual Procession not yet a dogma.

The Dual Procession was, as we have seen, substantially taught by Tertullian, Origen, Athanasius, Epiphanius, and others, before the Council of Constantinople. Basil himself teaches it, as we may gather from such a passage as the following: "He is also called the Spirit of Christ, as being His own by nature." This is precisely the Procession from the Son; for to say that the Spirit is Christ's *by nature* is to say the same of Him in relation to the Son as can be said of Him in relation to the Father. The Dual Procession was, however, not affirmed at Constantinople, where the Fathers simply said, "Which proceedeth from the Father." The reason for this reticence is twofold. First, because the object the Fathers present had in view was to assert in the strongest manner

De Sp. S., c. xviii.

the Deity of the Spirit, and nothing else could have been so effective for this purpose at the time as the brief and direct statement which they adopted affirming that He was essentially derived from the Father, the very Principle, Cause, and Fount of all Godhead. In the face of Arianism, which denied the equality of the Son with the Father, it would rather have weakened than strengthened the assertion of the Deity of the Spirit to have added, "and from the Son." In the second place, it must be remembered that, though taught by some writers of the period with sufficient plainness, the Dual Procession was held by the Church at large, as it were, in solution, and had scarcely as yet been precipitated into the form of definite doctrine. It was the work of time and of later great teachers, and especially of Augustine, to give dogmatic precision to a truth that had always in some sort been acknowledged in the Church.

The Dual Procession implied, rather than stated, in Scripture,

The Procession of the Spirit from the Son, it must be granted, is nowhere categorically stated in Holy Scripture. The meaning of the important passage, St. John xv. 26, has been diversely understood. The words of Our Lord are, *τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.* The question is, Does *ἐκπορεύεται παρὰ* imply the Eternal and

Essential Procession, or does it imply the Mission, of the Holy Spirit from the Father? The view of the ancient writers is that it conveys the former meaning. Many modern writers, however, including Bishop Westcott, support the latter. These say that ἐκ, not παρά, would have been the natural and fitting word to express the Eternal Procession. It is answered that παρά implies "from being with," and is an accepted theological word. Perhaps the point cannot be absolutely decided; yet we may be well content to understand ἐκπορεύεται παρὰ as the Greek Fathers understood it, as φυσικῶς and ἐκ τῆς οὐσίας τοῦ Πατρὸς.

Swete, *Hist. Proc.*, pp. 10 sq.

But if the Dual Procession is not stated in definite terms in Scripture, the Dual Mission is clearly laid down by Our Lord in the words, "The Holy Ghost, whom the Father will send in my name," and "The Comforter, . . . whom I will send unto you from the Father." It follows that the Spirit is not only sent by, but also proceeds from, the Son, as well as from the Father, since the Son can only send that which is His own. In confirmation of this, we may observe that the Holy Ghost is termed "The Spirit of his [God's] Son," "The Spirit of Jesus," and "The Spirit of Christ"; that the Risen Lord breathed the Divine Spirit, or at least a gift

and inferred from the Dual Mission, etc.

St. John xiv. 26. St. John xv. 26.

Gal. iv. 6; Acts xvi. 7; 1 Pet. i. 11; Rom. viii. 9; Phil. i. 19.

St. John xx. 22. of the Spirit, as indicated by the absence of the article, into His disciples; and that the mystical stream, symbolizing the Holy Ghost,

Rev. xxii. 1. was seen in vision by St. John, "proceeding (ἐκπορευόμενον) from (ἐκ) the throne of God and of the Lamb."

In a matter of infinite and eternal moment, it becomes us to speak with humblest reverence, but may we not hold that all probability points to the existence of a correspondence between the Essential relations of the Divine Persons with the Mission, so that if it is undoubtedly true that the Spirit is sent by the Son as well as by the Father, this is because He ever proceeds from the Son as well as from the Father? In other words, "the οἰκονομία answers to and rests upon the θεολογία"; or, again, "the Son having the same right of mission [*i.e.* as the Father], must have communicated the same essence."

Swete, *Syll. of Lects. on the Doctr. of the H. Sp.*

Bp. Pearson.

d. 430. Identity of the doctrine of E. and W. *c.* 430. The doctrine of St. Augustine, published only two years before his death, on the Procession of the Holy Spirit, is very full and clear. According to him, the Spirit proceeds "non tantum a Patre, sed et Filio"; and so in many passages in his *De Trinitate*, *Tractatus in S. Joannem*, and *Contra Maximinum.*

d. 444. *Adv. Nestor.*, iv. 1, 3. St. Cyril of Alexandria, in like manner, teaches that the Spirit issues through (διά),

from (παρά), and out of (ἐκ) the Son; and he distinguishes between His Temporal Mission by the Son and His forthcoming in Eternal Being from the Son. *In S. Joan.*, i. 33 (Swete, *Hist. Proc.*).

Thus East and West are found teaching simultaneously one and the same doctrine. It has, however, been pointed out that, while St. Augustine employed the word *procedere* to denote the relation of the Spirit to the Son, St. Cyril refrains from employing ἐκπορεύεσθαι for the same purpose. It was but a verbal difference, for their meaning was identical. But in it consisted "the little rift within the lute" that spoiled the music of after days. Upon it turned a long and embittered dispute, ending in a vast and disastrous schism. The repudiation by Theodoret of the doctrine of Cyril upon this point, and his explicit statement, confining the Essential Procession of the Spirit to the Father as the only Source, only serve to emphasize the unity of view hitherto attained. Swete, *Hist. Proc.*

It was unfortunate in the last degree that, in 589, the Council of Toledo added the expression "Filioque" to the Nicene Creed, as amended by the Council of Constantinople, without any œcumenical authority. The Council of Bishop's Hatfield, in 680, affirmed the like. The addition was warmly supported by the Emperor Charlemagne early in the The *Filioque*.

ninth century, and although the Eastern Church never consented to it, and the Pope, Leo III, refused to entertain it, as we know from the famous story of the silver shields set up in St. Peter's by his order, containing the original Creed without the *Filioque*, it became popularized, and by degrees universally acknowledged, in the West.

Pope, 795–815.

Photius and revived opposition to the *Filioque*.

In 867, Photius, Patriarch of Constantinople, in an Encyclical Letter, condemned the doctrine of the Procession from the Son as blasphemous, and the strife began which led to the complete rupture of the East and West, about 1050.

Deadening effect of the denial of the Dual Procession.

Many writers have noted that the effect of the denial of the Dual Procession, in the Eastern Church, has been to obscure the Ministration of the Spirit by Christ, the practical result of which has been to produce lethargy and backwardness in that Church. It is deficient in the worship of the Spirit; it has not, like the Western Church, produced any great hymns to His honour, similar to the *Veni, Creator*; and it has fallen far short in missionary activity.

See Milligan, *Ascension and Heav. Priesthood.*

It must be stated, by way of caution, that the Dual Procession does not imply two separate Sources of existence. In the seventh century, St. Maximus wrote that "Filioque" was equivalent to "per Filium." And in

the eighth century a great divine arose in the Eastern Church, who laid down (1) that the Spirit proceeds from the Father as the originating cause (ἀρχή, αἰτία, πηγή) of Godhead; (2) He also proceeds, not out of (ἐκ), but through (διά), the Son; (3) He rests in the Son; and (4) He is united to the Father through the Son. This great writer was St. John of Damascus, who died about 756. A conference at Bonn, in 1875, between certain members of the Greek Church on the one part, and certain of the English Church on the other, with a view to paving the way for reunion, made his teaching on the Holy Ghost the basis of a declaration of agreement. A brief summary of that teaching, as stated by them, amounts to the following: There is but one Source of Deity, the Father; from whom the Holy Ghost issues through the Son, whose Image He is, and in whom He rests. The Holy Ghost is the Link between the Father and the Son, and is linked to the Father by the Son.

Swete, art. "Holy Ghost," *Dict. Chr. Biog.*

And so Bishop Andrewes writes of the Holy Ghost: "He is the very essential unity, love, and love-knot of the two persons, the Father and the Son; even of God with God. And He is sent to be the union, love, and love-knot of the two natures united in Christ; even of God with man."

Serm. I., *Of the Sending of the Holy Ghost.*

CHAPTER II

THE WORK OF THE HOLY SPIRIT BEFORE THE INCARNATION

The Creator Spirit.

"VENI, Creator Spiritus." One of the earliest thoughts to which the mind of the Church instinctively turns, in connection with the Blessed Spirit, is that of His creative work. This true instinct is in perfect harmony with Holy Scripture. It is the Third Person who meets us in the record of Creation, at the very portal of the Divine Writings, at that supreme moment when Chaos is about to receive the touch of the ordering Hand. He is not there revealed in all the clearness and glory of New Testament days. Through the vast void, not yet fashioned into beauty of form by the operation of law, amid the deep darkness, we dimly see a mysterious Being, brooding like a bird upon the all-embracing ocean. "The Spirit of God moved upon the face of the waters." This was the "Ens extra Mundum," the Source of law and light and life. Throughout

Gen. i. 1–3.

the majestic periods of that opening chapter of the Book of God, at each successive stage in the activity of omnipotence, the Sacred Being who speaks the word of power operates through the Divine Spirit.

Here we approach a great enquiry. What is this Creator Spirit to the work of His hands? What are the relations between God and Nature?

The flux of Nature implies the Creator.

Now, first, we see that Nature or Creation is not a fixed and immutable entity. It is infinitely varying and variable; it constantly presents new phases. τὰ πάντα ῥεῖ, as Heraclitus laid down. Nothing of it all ever "continueth in one stay." Even inanimate creation is constantly changing under the influence of natural law. The principle of gravitation alone is perpetually effecting mighty changes, and even levelling by imperceptible gradations the mightiest mountain masses of the world. But beside this, the operation of physical law, there is another product of creation, which we call life, a mysterious unfathomed force, which from the lowest atom of protoplasm to the highest complex organism, creates and perpetuates a whole new class of phenomena. In the higher forms of life we meet with a further development, known as mind, in which creation is mirrored, by which it is analysed

and interpreted, and which presents it to us in an infinite variety of aspects.

This constant change in Nature, exhibiting, as it does, under the influence of mind, though not uniformly, a constant progress towards the greater and better, forbids us to think of it as somewhat apart from its Maker. The notion of the Deist, that God, having made the world and endowed it with the qualities of continuance and self-working, stands eternally aloof from His work, contradicts every intuition and every train of reasoning of which we are conscious. Rather do we perceive that God is immanent in Creation, and that by His Spirit, who first called Nature into being, He abides in the closest union with it, re-creating worn-out forms of life, multiplying the genera and species, and renewing the face of the world. Evolution, in whatever form it may finally commend itself to our intelligence, tells of the method He has used and, for aught we know, may for ever continue to use, in moulding the raw material of Creation in the forms of the Divine mind.

Pantheism.

Yet the Almighty Creator is not in such union with His work as to be indistinguishably identified with it. Here we part company with Pantheism. God is immanent in Nature, but He is not Nature. Nature is a revelation

Cf. A. M. Fairbairn, *Place of Christ, etc.*, pp. 162, 414.

of God, but it is not God. "By his Spirit he hath garnished the heavens." The Spirit of God, then, is the Divine causality in Nature. He is the Living Principle which keeps at work the wonderful mechanism of law; which maintains the ever-flowing tide of vitality in plant and insect, beast of the earth and man; which confers and develops all subjective powers, the senses, the emotions, the reason, and the will. And He too, as has been pointed out by a present-day writer, is the source of the religious influence in Nature, that strange, indefinable sense of somewhat above and beyond us and all we see, which looks at us with kindly eye, notwithstanding its awe-inspiring quality, begetting in us a sense of reverence and dependence.

Job xxvi. 13.

See Illingworth, *Divine Immanence.*

The Holy Spirit, then, is τὸ ζωοποιόν, the Giver of life to all Nature. He creates, He quickens, He preserves, He perpetuates. The beginnings of life, its transmission, and all its subsequent developments and communications, are from Him.

The Spirit τὸ ζωοποιόν. i. In Nature.

It is the same with Man. The Lord God "breathed into his nostrils the breath of life; and man became a living soul." And as his life was communicated to him, so is it maintained. The complex being of man, his physical frame, his personality, his bodily and mental functions, all that goes to make

ii. In Man.

up his natural life, are the results of this Divine activity. There is an immanence of the Spirit of God in man that is not destroyed by man's sin. Conscience, the distinctive characteristic of human nature, marking it off from the rest of creation, is the voice of the Spirit. This voice spoke loudly at the Fall of man, and has since continued to speak throughout his history. When the Spirit strove with man, before judgment fell, it was, partly, at least, by means of conscience, the time being that of the dispensation of conscience. Later, He introduced a new method, yet always in connection with conscience; witnessing to man through men. Thus He was *τὸ λαλῆσαν διὰ τῶν προφητῶν*. David, one of these prophets, "the sweet psalmist of Israel," directly claims to be inspired by Him: "The Spirit of Jehovah spake by me, and his word was in my tongue." The claim was fully recognized in New Testament days, when the nature of the Spirit's work was better understood. St. Peter tells us that "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."

α. His conscience.

Gen. iii.

Gen. vi.

β. The Prophets.

2 Sam. xxiii. 2.

2 St. Pet. i. 21 (R.V.)

It was the Spirit of God who inspired even Balaam and Saul, causing them to utter words beyond themselves; and if these, who were not examples of the moral influences of the Spirit, how much more that remarkable series

Num. xxiv.; 1 Sam. x., xi., etc.

of men who, in the degenerate days of the divided monarchy, witnessed, often at the peril of their lives, to the claims of the theocracy and the sacred obligations of righteousness. The writings of these old prophets of Israel remain as the embodied utterances of God's Spirit to the nation.

γ. The Law.

Again, the Law, as given by Moses, in all its aspects, Moral, Social, Political, Ceremonial, is a product of the Spirit of God. Through the enactments and admonitions He speaks to man of righteousness, and through the sacrificial system He shadows forth the remedy for unrighteousness.

δ. The Types.

The Types, which constitute a species of prophecy, are distinct revelations from the same Spirit, and group themselves round the Messianic idea, which in Old Testament days it was the Spirit's special function to develop, as in New Testament days it has been His function to reveal the Person and Offices of the Messiah.

ε. The Great Lyric.

The Psalms, and the whole of the Divine Lyric, represent the moral and spiritual breathings of the individual under the teaching and discipline of the Holy Spirit. They are the Cardiphonia uttered and written in the process of the moulding of the heart in the way of righteousness by that plastic force.

See Ps. li. 11, 12.

The Call of Abraham and the various

ɣ. Various O.T. characters.

communications made to him; the revelations to the patriarchs; the interpretations granted to Joseph and Daniel; the mission of Moses and Aaron; the military gifts and vocation of Joshua; and the endowments and achievements of the Judges, are but a few of the many and various symptoms of the presence and working of the Holy Spirit in Old Testament days.

iii. In Grace.

As soon as the catastrophe took place which we know as the Fall of Man, a second or new creative work began. This is the Economy of Grace, or the manifestation of God's love and mercy to those who by sin had forfeited His favour. Here the Blessed Spirit finds His truest and most characteristic sphere. His re-creative work within the soul of man began at once, and from the first it was coupled with the promise of a Mediator. In Abel we see the spiritual character basing itself upon the hope of that Mediator.

α. Regenerative.

The first phase of this new work of the Spirit is Regeneration. In Our Lord's con-

St. John iii.

versation with Nicodemus, He plainly declares that this was not a new thing, reserved for New Testament days to bring to light, but that it had both existed and been known in

Cf. Heb. xi.

earlier times. The records of the lives of Old Testament saints, the unveiling of the inner

Ps. li. 11.

experiences of the penitent king of Israel in

his intensely moving supplication, the similar repentance of Manasseh, display it in concrete form. It is implied, if not distinctly taught, in many a passage of the Old Testament. The type of the sprinkling of the people with clean water, and the bestowal upon them of a new heart, are in close connection with the infusion into them of the Holy Spirit. Ezek. xxxvi.

β. Sanctifying.

The progress of the work of Grace leads to Sanctification, which is indeed the working out of the New Birth. This must be left for a later chapter. But it may be said of both the New Birth and of Sanctification, that, while existing in germ before the Incarnation, they receive a new meaning, force, and reality from the historical work of the Mediator, and must therefore be regarded from a post-Incarnation point of view.

iv. In the Jewish nation.

Again, the Holy Spirit is the Life-giver in the nation of Israel. Haggai declares that the Spirit of God had been with the people since the days of the Exodus, and still, in his own day, remained amongst them. And Isaiah, although he bewails the rebellion of the people, who had "vexed His Holy Spirit," also, like Haggai, rests upon the fact that God had "put His Holy Spirit within" them. Israel was a people of God, chosen and called and disciplined and taught; "found, led, instructed, kept."; and although Hag. ii. 5. Isa. lxiii. 10. Deut. xxxii. 10.

often forgetting, backsliding, and rebelling, yet preserved and renewed. Notwithstanding the great national sin of refusing their King at His Advent, and the consequent judgments of God upon them, they were not to be regarded as finally rejected. The testimony of Apostles confirms that of the long line of Prophets who declared that Israel should be restored at last. Israel long blinded is, in the end, still to be "Israel My glory."

v. In the predicted Messiah.

The Messiah, as foretold in the Scriptures of the Old Covenant, was, in His Humanity, the highest product of Nature, the perfection of Manhood, the fulness of Grace, and the Hope of the Nation. He was to be anointed with the Spirit of the Lord in all His gifts, in order that He might discharge all the functions of His Mission of Mercy. This was the essential idea of Messiahship. The Righteous King, the Branch, the Servant of Jehovah, was to be equipped with a full endowment of the Spirit's grace.

Isa. xi. 1, 2.

Isa. lxi. 1–3.

Through the Messiah, in the nation of Israel, there was to come into being the Church of Christ, the most perfect result, taken in connection with the Messiah Himself, of the Holy Spirit's operations.

See Eph. iii. 10.

Limitations of the O.T. Revelation of the Spirit.

The pre-Incarnation Revelation of the Holy Spirit and of His work, however, had no inconsiderable limitations. His separate

Personality, although indicated, was not clearly set forth. Mankind were not prepared for the intense interest belonging to a new Personality in the Divine Nature. They had not yet learned to know the Father perfectly. Nor, again, had there yet appeared the Divine Man, in whom alone the Blessed Spirit could dwell without measure or hindrance, could put forth His noblest powers, could exhibit and unfold God's purpose, not made known previously to the Incarnation, by means of the Mediator's Cross and Resurrection. The true abode of the Spirit was, and ever must be, the God-Man, crucified, risen, ascended, coming again. It is thus alone that He reveals the Christ and the One Family of Jew and Gentile in Him.

In its relation to New Testament days, the Old Testament Revelation of the Spirit must be regarded as an earnest, the Pentecostal Revelation being the fulness. Yet the work He did in the souls of men before Christ came, He still continues to do; but more perfectly, inasmuch as it is done now in closest connection with the Son of God, Incarnate, Crucified, Ascended, and Glorified.

CHAPTER III

THE HOLY SPIRIT AND CHRIST

The Spirit and the Son.

NOTHING more delicately sacred can be imagined than the relations subsisting between the Holy Spirit and the God-Man. The Spirit, who proceeds through and from the Son, came upon the Humanity for the purpose of the Mediatorial Anointing. What we know of this is gathered from the Gospels and the opening of the Acts of the Apostles and certain passages in the Epistles.

Movements of the Spirit preliminary to Christ's appearance.

When Our Lord was about to enter the world, the Spirit of God began to stir amongst the people. Zacharias and Elisabeth, Simeon and Anna, the Magi and the Shepherds, are instances of those who felt new and strange influences directing their thoughts towards a Coming One. But chiefly the spirit of prophecy was revived after the Incarnation in the person of John the Baptist.

St. Luke i. 17, 76.

The spirit and power actuating John is specifically defined as that of Elijah. Now Elijah, though not the first of the prophets,

was the one with whom a revival of the spirit of prophecy and a reorganization of the prophetic order must be associated. In John a similar revival took place. Even the symbolic action of Elijah in running, as a *sais*, before the chariot of Ahab, suggests the Forerunner, predicted by Isaiah, who should precede the equipage of the Coming Prince— an office or function which John himself claimed to fulfil.

1 Kings xviii. 46.

Isa. xl. 3.

St. Matt. iii. 3; St. Mark i. 3; St. Luke iii. 4.

St. John i. 23.

The Mission of the Son by the Father and the Holy Ghost was predicted by Isaiah: "And now the Lord God, and his Spirit, hath sent Me." So the Psalmist: "Yet I have set my king upon my holy hill of Zion. I will declare the decree: The Lord said unto me, Thou art my Son; this day have I begotten thee." And Our Lord Himself asserts that the Father had sanctified and sent Him into the world. In pursuance of this great Mission there followed the Conception by the Holy Ghost, the announcement of which came to the Virgin Mother from the lips of an angel. The operation of the Holy Ghost in the Conception is termed by the angel, in St. Luke's account, a "coming" and an "overshadowing." The *σκιά* of the Holy Ghost is not for us to illuminate; but the Church has drawn two inferences from the facts, which we may most surely believe

Isa. xlviii. 16.

Ps. ii. 6, 7.

St. John x. 36.

The Miraculous Conception.

"*ἐπισκιάσει σε.*"

See Proper Preface for Christmas Day.

and hold. One is, that Our Lord's manhood was "of the substance of the Virgin Mary His Mother." We do not say that the Holy Ghost was the Father of the Manhood but the Creator of it. Christ "was incarnate by the Holy Ghost of the Virgin Mary." The other is that He, the very Man, was made such "without spot of sin." His Conception was immaculate.

Comp. Gal. iv. 4. See Zahn, *Apost. Symb.*, p. 64.

The Virgin Birth.

The Parthenogenesis, or Virgin Birth, of Christ is one of the most plainly stated facts of Holy Scripture, according to the clear language of which St. Mary was a virgin at the time of her Son's birth as well as at that of His conception. Predicted by Isaiah, we find in it an example of the literal fulfilment of prophecy. Thus the Son partook of (μετέσχε) flesh and blood. It was a new creation. The former creation, perpetuated by natural generation, could not do otherwise than perpetuate evil. A break of continuity, a new beginning, was needful. The Spirit therefore, who originally created the First Man, now creates the Second, the New Man, and thus gives a new start to mankind. Though a distinct Personality, the Divine Spirit had always been in perfect union with the Divine Son. Thus each of the two Natures, united in the One Person of Christ, stood in a definite relation to the Holy Ghost.

Isa. vii. 14.

Knowling, *Virgin Birth*, pp. 68, 89.

The Spirit of the Conception became, from the birth of Christ, the Spirit of Indwelling. God gave to Him, whom He had sent, the Spirit *οὐκ ἐκ μέτρου*. The immeasurable capacity was met by an immeasurable fulness. All the fulness of the Godhead dwelt in Him *σωματικῶς*, that is to say, in the Humanity on its bodily side. Undoubtedly, also, the Spirit dwelt from the first in His Human Soul. If we are to read *πνεύματι* in St. Luke's narrative, "The child grew, and waxed strong *in spirit*," this will inferentially imply the action of the Holy Spirit upon Our Lord's inner nature. This in any case is implied in *σοφία*, with which, in the same verse, He is said to have been filled, and, in a subsequent one, to have increased. In the exquisite narrative of the Childhood of Our Lord, we have a picture of what the Indwelling Spirit had made of the Boy Jesus. He "tarried in Jerusalem" from love to His Father's House; "sat in the midst of the teachers," listening and enquiring; exhibited *σύνεσις* in His answers; replied to His Mother with Divine wisdom; submitted to the rule of an earthly home; and grew in both Divine and human favour. As regarded His life of human usefulness, He was called, as recorded by St. Mark, "the carpenter." John the Baptist held Him in high esteem for the character He displayed in private life,

The Spirit of Indwelling.

St. John iii. 34.

Col. ii. 9.

St. Luke ii. 40. R.V. omits *πνεύματι*.

St. Luke. ii. 52.

St. Luke. ii. 41–52.

St. Mark vi. 3.

St. Matt. iii. 11, 12, 14.

prior to His Baptism. Thus did the Divine Spirit quicken and display the perfection of His Nature.

The Official Anointing.

At last the time arrived when the bud should break into full flower. Our Lord was about to emerge from His retirement in order to take up His mediatorial work, as our Prophet, Priest, and King. For this, notwithstanding the perfection of His personal greatness, He needed a new and special anointing; not regenerative, for He had nothing to renew, but strengthening and equipping. His Human Nature, subject, as it was, to limitations, felt the need of those confirming and ordaining gifts of the Holy Spirit which were afterwards granted to the Church at Pentecost in their sevenfold form. By means of this gift He manifested His several offices, in the order given above. It was not that He *became*, first Prophet, next Priest, then King. He entered upon all at once; but He did not exhibit all at the same moment. The Spirit gave Him to manifest them successively in accordance with the requirements of the Economy of Grace. The gift descended upon Him when He presented Himself with those seeking John's baptism. In this act of condescension, He sought to express, not repentance, since He had no sin to forsake, but His self-identification with those who, in

the most marked and public way open to them, endeavoured to voice their aspirations after a higher life, or, to use His own words, "to fulfil all righteousness," and, at the same time, to give the most emphatic sanction possible to the prophetic claims of John. And in His endorsement of these there was more than the immediate purpose of commending John's ministry of repentance. John was shortly to bear testimony to His Messianic claims, and Our Lord's action was doubtless designed to accredit His Forerunner, and so indirectly to prepare men to turn their eyes and hopes to Himself.

St. Matt. iii. 15.

The Sacred Baptism has now taken place. The Spirit has descended upon Him visibly, in a bodily form, as it were a Dove, in order that human eyes might see the symbol of His official calling and human lips tell what had been seen and heard. He is now in the fullest sense Christ, the Anointed of the Father. There was no change in His Nature, whatever heresy might say in after times. The God-bearing Flesh, in all the unity of the Man Christ Jesus, was the same as from His Conception. The Godhead and the Humanity were unaltered in either their essence or their relations. But there was a new factor in the ability and qualifications which the illapse of the Holy Ghost had conferred upon Him, and

The Anointing now complete,

He stepped forth from the waters of His Baptism to a new stage of His career, to be the Prophet and Teacher of men.

and representative.

In this, and in what succeeds it, we must find a guide to the work of the Spirit at Pentecost and in the Church of all generations since Pentecost. For it was not as an individual only that He received His Anointing, but as the Second Man, the Head of the New Race, the Beginning of the Creation of God.

Rev. iii. 14; Col. i. 18; 1 Cor. xv. 45.

Effects on Christ.

The effect of this new gift of the Spirit upon Our Lord was both personal and ministerial.

i. Personally.

The personal results began to show themselves immediately, in the miraculous, or at least supra-ordinary, fast, during the course of which the Christ was doubtless supported by the exalted joy ministered to Him by the Comforter. Then followed the Temptation and victory over Satan, in which, as must be remembered, He overcame, as Man, by the sword, as well as by the power, of the Spirit. Ever after, during His earthly life, the Spirit remained with Him for all His own needs, influencing His mind, will, and actions; and assisting Him in maintaining His relations with the Father and with man, as being Himself a Man. Especially in those sacred utterances of prayer, recorded for us in the Gospels, rising to the exalted height of St. John xvii.,

α. In His fast.

St. Matt. iv. 1; St. Mark i. 12; St. Luke iv. 1.

β. In the Temptation.

γ. In His subsequent life.

St. Luke iv. 14 and x. 21 (see R.V.).

must we recognize the co-operation of the Holy Spirit with His own spirit.

ii. Ministerially.

The action of the Holy Spirit in Our Lord's ministerial life was exhibited in various forms of the most intense interest. The first place is held by His teaching. In His discourses to His disciples and to the multitudes, on the Mount, by the seaside, in the synagogue, or in the Upper Chamber, is realized the saying, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." The Parable, that exquisite and most effective form of conveying truth, by which nature and human life are made to speak to us, may be called one of the most perfect products of the action of the Spirit upon the mind of the Great Teacher. So were the answers which He gave to enquirers and interrogators, in which He ever showed His discernment of the thoughts and intents of the heart. In all these ways He exhibited His power over the mind of man.

α. His teaching.

St. John iii. 34. Cf. St. Luke iv. 18.

β. His works.

Together with His teaching, and complementary to it, we must place Our Lord's works. No sharp distinction is made in Holy Scripture between miraculous and non-miraculous works. It is difficult to define a miracle. If we regard it as a performance beyond the power of man, we are faced by the fact that the miracle of to-day is the

ordinary performance of to-morrow. Four terms are employed in the Gospels to define the works of Christ—*ἔργα*, *δυνάμεις*, *θαύματα*, and *σημεῖα*. It is the last of these which we feel to be the most important, for, although the super-human works, which we call miracles, were undoubtedly an assertion of His creative power, the point of contact with nature, which is thus made to bear public witness to Him, yet it is the ethical and spiritual meaning, the correspondence in action with His teaching in word, which is of the greatest service to us, and especially in bringing home to our consciousness the goodness and benevolence of God. Of one form of beneficent power, He Himself informs us that He performed it by the Finger of God, which, in another place, is called by Him the Spirit of God. We may therefore infer, with little fear of error, that the same principle applies to all His works, and that the Spirit, the *δάκτυλος Θεοῦ*, must be claimed as the Author of them all. The Good Spirit is seen, victorious, through the intervention of the rightful King, over the spiritual influences adverse to His sway.

See Trench, *Miracles*, Introd.

St. Luke xi. 20. St. Matt. xii. 28.

γ. His disciples.

The work of calling and moulding the inner circle of His disciples was undertaken by Him after a night of prayer; from which we may gather that He sought His Father's

St. Luke vi. 12.

direction and aid through the gift of the Spirit. The organization of the Twelve, their discipline, correction, preparation, comfort, sprang from this source. He Himself was their *παράκλητος* until the time came for His removal, and then the Spirit took His place as the *ἄλλος παράκλητος*. See Acts i. 2.

δ. His controversial work.

By the same Spirit He did His part in the long controversy with the Jews of Jerusalem. The replies He gave to those who put questions, tempting Him; His answers to His judges, and His silence, when to reply would have been less apt, were the fruit of the same Spirit of the Father whom He promised to His Apostles to enable them to speak in the presence of their foes, and which, in after days, they showed themselves to have received. St. Matt. x. 20; St. Mark xiii. 11; St. Luke xii. 12.

General character of His ministry.

The Sacred Dove, who descended and abode upon Him at His Baptism, was a type of His ministry, innocent, gentle, meek, mourning because of sin, bringing peace, and, like the primal Spirit of God moving upon an unformed world, the harbinger of a New Creation.

His Sacrifice.

And the Holy Ghost, who had formed His human Body at the Incarnation, anointed Him for His ministry at Jordan, further prepared Him for His Sacrifice. It was *διὰ Πνεύματος αἰωνίου*, "through the Eternal Spirit," that His sacred will conquered its Heb. ix. 14.

aversion to death, and for love to His Father and His people made Him a Sacrifice for sin, without blemish, as a perfect offering. The Prophet now becomes the Victim, and is shortly to be the Priest. At this juncture, at the very height of His holy preparation, the Sacred Supper is instituted, by means of which His offering for sin is for all time commemorated and its efficacy conveyed.

His Resurrection.

The Spirit of the Conception was likewise the Spirit of the Resurrection. The Power that gave the ante-natal life and brought it to birth is the same that quickens the same body within the tomb and brings it forth, "the first-begotten of the dead." A comparison of St. Paul's two statements in the Epistle to the Romans, "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead," and "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," leaves no doubt in our minds that in the Holy Ghost the Apostle saw the Efficient Cause of Our Lord's Resurrection. This is the supreme effort of *τὸ ζωοποιόν*, the Giver of Life. By it He not only gave life to the dead Body of Christ, but reunited the human spirit to its proper

Rev. i. 5.

Rom. i. 4; viii. 11.

dwelling, not as a mere tenement but as a home, insusceptible of further death.

The post-Resurrection teaching of Our Lord during the great Forty Days is stated by St. Luke to have been given "through the Holy Ghost." This alone is sufficient to indicate that all Our Lord's utterances must have been due to the same influence; for if there had been any time when the co-operation of the Divine Spirit could have been dispensed with, it would have been when Christ had overcome death and His Body had become spiritual. But, so far from that being the case, Our Lord is now more than ever identified with the Holy Ghost in His Mission, and by His great Insufflation confers upon His Church the Paschal Gift, by which, through the preaching of His mediatorial work, they should be enabled to bring to His mystical Body the forgiveness of sins. It must be left for another chapter to pursue this subject, but two remarks may here be made as to the instructions given by Our Lord previous to His Ascension. The former is, that while we have but few of Our Lord's actual words recorded, we may safely infer the general nature of His commands from the conduct of the Apostles as narrated in the Acts. The other is, that whatever guidance Our Lord may have given as to the internal

His post-Resurrection instructions.

Acts i. 2.

St. John xx. 22, 23.

St. Matt. xxviii. 18, 19; St. Mark xvi. 15; St. Luke xxiv. 47; Acts i. 8.

organization and administration of His Church, the chief stress was evidently laid upon the missionary commission in the widest and most comprehensive sense.

It was now Our Lord's time to ascend on high, in order that He might continue His work upon another plane of existence, and do this by means of His Spirit on earth. The critical questions arising out of St. Paul's use of Ps. lxviii. 18 need not here be discussed, though they must not be ignored. The following quotation from Dr. Kirkpatrick on this Psalm will be sufficient to indicate the spiritual lessons: "The triumph of Jehovah over the enemies of Israel prefigured the triumph of Christ over the spiritual enemies of the Church: or rather may we not say more truly that they are both parts of the same divine plan of redemption working first in the natural and then in the spiritual order? Christ ascended up to heaven, leading the defeated powers of evil in triumph (Col. ii. 15). There He performs a yet more royal function than receiving gifts from men, (though of course it would be also true to say that He receives gifts); He bestows them. Spiritual victory corresponds to temporal: the bestowal of gifts of grace to the reception of gifts of homage." The Spirit was promised by the Father, in the

Eph. iv. 8.

Camb. Bible *in loco.*

first place, not to the disciples, but to Christ Himself. The present reference is limited to the reception of the gifts on His Ascension. Later, we shall consider their outpouring on men.

Mission of the Spirit by Christ.

In like manner, we do but mention here the relation between Christ and the Spirit implied in the Mission of the latter by the Ascended Lord: "Whom I will send unto you from the Father." The commands to the Blessed Spirit to "testify of" Christ, to bring His words to the remembrance of His people, to "dwell with," and to "be in," the Church, and to guide her unto all the truth, constitute the terms of this commission, which is known as the Temporal Mission of the Holy Ghost.

St. John xv. 26.

St. John xiv. 26.

St. John xiv. 17; xvi. 13.

CHAPTER IV

THE PROMISE OF THE FATHER

The Spirit and the Church.

THE Gospels tell not only of the mysterious connection between the Holy Spirit and the Mediator, but also of what the same Spirit was to be to the Church.

The Baptist's testimony. St. Mark i. 8. Comp. St. Matt. iii. 11; St. Luke iii. 16; St. John i. 33.

St. John Baptist sounds the earliest note: "I indeed [have] baptized you with water (*ὕδατι*): but he shall baptize you with the Holy Ghost" (*ἐν Πνεύματι Ἁγίῳ*). The absence of the article denotes the effect or operation of the Spirit, while *ἐν* indicates the complete surrounding and permeation of the believers in Christ by the influence of the Holy Ghost. This power to bestow the Holy Ghost was the greatest glory of Christ. The gift was new and inestimably great.

Our Lord's promise.

St. Luke xi. 13. Comp. St. Matt. vii. 11.

Later, we find Our Lord delivering His great promise of the gift of the Spirit's grace, by the Father, in answer to prayer: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" The passage must be understood of the gift in its

most comprehensive sense,—to the sinful and to the believing, to the individual and to the Church, in His renewing and sanctifying grace, in His evangelistic and His ministerial gifts, in His ordinary and His extraordinary influences.

In the Great Prophecy as recorded by St. Mark, Our Lord promises the aid of the Holy Ghost to His disciples when brought before the public authorities in consequence of their testimony to Himself: "It is not ye that speak (οἱ λαλοῦντες), but the Holy Ghost." In St. Matthew, again, the Spirit of their Father is said to speak (λαλεῖν) in them. And, in St. Luke, Our Lord declares that "the Holy Ghost shall teach you in the same hour what ye ought to say." This is essentially the Pentecostal Gift, as may be clearly seen throughout the narrative of the Acts. For the very purpose of that gift, at least as regarded oral testimony, was to enable the witnesses for Christ to speak suitably, effectively, and adequately to the occasion.

St. Mark xiii. 11. St. Matt. x. 20. St. Luke xii. 12. See Adamson, *The Spirit of Power*.

After His Resurrection, Our Lord returns to the subject in the words, "Behold, I send (ἐξαποστέλλω) the promise of My Father upon you." The phrase recurs in the opening of the Acts, where it is explained of the baptism of the Spirit. It seems clear that some special and full utterance of Our Lord during

St. Luke xxiv. 49. Acts i. 4.

His earthly ministry must be referred to, and this we find in the great discourse recorded by St. John. To this, then, we must now turn for the fullest and most final form of our Lord's teaching concerning the Blessed Spirit. It must be taken, however, in connection with the other teaching of Our Lord on the subject in the same Gospel.

St. John xiv.–xvi.

Nothing could be more natural, however startling it may have sounded to Nicodemus, than Our Lord's introduction of the doctrine of the Spirit in connection with the New Birth. For the very function of the Spirit is life-giving. He is ever τό ζωοποιόν. "*Water* symbolizes purification and *spirit* quickening." Thus Baptism, which is the Sacrament of Regeneration, brings both these thoughts together in connection with the work of the Holy Ghost. It was to be the function of the Spirit to bring about the cleansing of the soul together with its renewal unto eternal life. By a change of metaphor, in which the action of the Spirit is compared to that of the wind, Our Lord proceeds to show that this mighty influence is not governed by human will or known to human intelligence, but is sovereign and known by its effects alone.

St. John iii. 5–8.

Westcott *in loco.*

In the discourse with the woman of Samaria, the Holy Spirit, it is true, is not

St. John iv. 10–14.

mentioned by name; but by comparison with a subsequent reference of Our Lord to the thirst-quenching quality of the Holy Spirit, it is made plain that the "living water" of which He spoke to the woman was no other than the grace of the Blessed Spirit. And Our Lord not obscurely shows that it is by the influence of the Divine Spirit upon the spirit of man that all true worship must ever be presented to the Father. A significant sentence in the discourse at Capernaum, "The words that I speak (λελάληκα) unto you, are spirit, and are life," shows that the life which is ministered by the Holy Spirit to the human spirit is conveyed in the words of Our Lord received and assimilated by faith.

St. John vii. 37–39.

Ch. iv. 23, 24.

Ch. vi. 63, 64.

The doctrine contained in the words of Our Lord, apparently occasioned by His witnessing the Temple lustrations, carries the thought of chapter iv. a stage further. Beginning with the satisfaction of thirst, as He had done with the Samaritan woman, He proceeds to show that the matter does not end there. When a vessel placed beneath a perennial fountain is full, it will run over. The vessel here is the inward and spiritual nature of man. The fulness of the Spirit brings the satisfaction of its thirst. And the overflow is the blessed effect pro-

Ch. vii. 37–39.

duced on the world around, when the Spirit of God, having quenched every craving of the soul, is poured abroad from that soul in streams of refreshing influence.

St. John x. 3. Many have seen an allusion to the Holy Spirit in the porter of Our Lord's Parable of the Shepherd and the Sheepfold. In this view, the Spirit is the Guardian of the Fold in the Shepherd's absence who opens the Door of the Fold to Him upon His return, giving Him access to the sheep for which He cares.

The foregoing passages will have prepared us for the last, and most splendid, revelation of the Holy Spirit, under the title of the "Paraclete," which we find in the Final Dis-

Chaps. xiv.–xvi. courses of Our Lord at the Last Supper. In them we obtain the highest view of this Sacred Being, and He comes to us under His Personal and Official Title. His relations to Christ and to the Father are accurately described, and also the nature of His ministrations to the Church and the world.

The term "Paraclete," ὁ παράκλητος, is a purely Johannean word. It is applied by

1 St. John ii. 1. St. John, in his First Epistle, to Our Lord Himself, and, in fact, the expression ἄλλον

St. John xiv. 16. παράκλητον requires as an inference that Our Lord should refer to Himself as the original

Paraclete. Light is thrown upon the meaning of the word by ὀρφανούς, bereft, *i.e.* of their natural protector and guardian. Now Our Lord Himself had been such a guardian during the period of His earthly stay with His disciples, and He here promises that, upon His removal, He will send one to be a guardian in His place. The meaning of "Paraclete" is Advocate rather than Comforter; the latter term, however beautiful, not conveying the whole wealth of meaning belonging to the Greek word. The idea is a passive, not an active, one. The Paraclete παρακαλεῖται, and not παρακαλεῖ. It was from the active idea being adopted in error that the notion of the Holy Ghost as the Consoler came, and we must revert to the true use of the term in order to take in its full bearing, however true it may be that all true "consolation" is ministered by the Blessed Spirit Himself.

St. John xiv. 18.

The Paraclete, then, is the Being "called in" to aid the poor, the lonely, and the helpless. He acts as an Intercessor, a powerful Friend, an Advocate. As Christ is our Advocate in the courts of the Father, when Satan accuses us, so the Holy Spirit is our Advocate before kings and rulers, when the world pleads against us.

1 St. John ii. 1.

Four things are said about this Paraclete. First, He is to be for ever with Christ's

St. John xiv. 16, 17. See Westcott *in loco* for reading ἐστί for ἔσται.

people: "He abideth with you, and shall be [or "is"] in you." This is a truth of the highest importance and carrying far-reaching consequences. It would almost seem as though many had given up, or forgotten, the unabated, uninterrupted abiding of the Spirit in and with the Church. What this means we may see as we proceed further. Next, the Paraclete is to teach the Apostles, and through them Christ's people, all that Christ has said to them, and to bring it to their remembrance. This has a bearing upon the canon of the New Testament, which contains the record of Christ's words brought to their minds in later days by the action of the Spirit. Thirdly, the Paraclete is to bear witness of Christ. He is the Spirit of Truth; therefore He testifies of Him who is the Truth. And He so testifies both *to* and *through* the disciples of Christ. Fourthly, the Paraclete should guide the Church unto all the truth (ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν), while glorifying Christ on the one hand and convicting the world on the other (ἐλέγξει τὸν κόσμον).

St. John xiv. 26.

Ch. xv. 26.

Ch. xvi. 8–14.

That Our Lord should leave His Church cannot but have seemed a grievous matter to His people. That in reality it was expedient for them, He explains by the fact of the coming of the Holy Spirit, unconditioned,

as He Himself had been conditioned, by space and by human infirmity, and omnipresent, in every assembly of Christ's people, not for the purpose of supplying the place of an absent Christ, but to cause Him to be everywhere present with His people, their unseen but watchful and powerful Friend.

We are now arrived at the great subject of the Mission of the Paraclete. This is obtained from the following passages :—

"I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth." St. John xiv. 16, 17.

"The Comforter, even the Holy Spirit, whom the Father will send in my name." Ch. xiv. 26.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." Ch. xv. 26.

"If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Ch. xvi. 7.

The Temporal Mission of the Holy Ghost is thus a Dual Mission from the Father and the Son. He "proceedeth from the Father"; the Father "will give" and "will send" Him; He will send Him "in Christ's name"; Christ Himself "will send him from (*παρά*) the Father." It is a Mission which has reference to the present Dispensation, begin- The Mission of the Spirit.

ning with the Day of Pentecost and terminating at the Second Advent of Christ, though the work of the Spirit in the Church will not end then. It is a Mission which has for its purpose the building up of the Body of Christ. Its results are seen in the communication of the Divine life, in the fruit-bearing which ensues, in the calling forth of prayer and worship, and in the diffusion of the teaching of the Divine Word.

See Manning, *Temporal Mission.*

The Insufflation. St. John xx. 21, 22.

The promise made by Our Lord was renewed in a visible and vivid manner by Him after the Resurrection. The Insufflation, or Breathing by the Risen Lord of the Divine Spirit upon His disciples, was an act of the first significance. Several points emerge from its consideration. First, it must be taken in the closest connection with the commission just delivered to them, for the due execution of which they would need the Spirit of the Risen Saviour. Secondly, the method of its conveyance was by one of the sacramental actions characteristic of Our Lord. As on other occasions, He touched the leper, or the tongue of the dumb man, made clay with spittle, lifted up His hands in blessing, and the like, so here "He breathed on them." It was the outward sign of an inward gift. Thirdly, as the breath belongs to the life of the man, Our Lord here shows more vividly

than language could show it, that the Holy Spirit is His own Spirit; that, if that inestimable gift comes originally from the Father, it comes none the less through the Son. Fourthly, the Holy Spirit is here the Spirit of the Resurrection, which is the Spirit of Life, just as at Pentecost He is the Spirit of the Ascension, or the Spirit of Power. Fifthly, the word "Take" (λάβετε) indicates not only the part of willing acceptance to be played by the Church but also that Our Lord was not conveying a mere symbolic anticipation of the Pentecostal Gift, but a definite instalment of the Spirit; for otherwise the force of the aorist would be lost. What, then, is this Paschal Gift, as distinguished from the later Gift of Pentecost? It must have been bestowed with reference to the circumstances of the Church at the time. The Church was not yet called to do its missionary work—a work for which power is needed. At present, it had but to regulate its own affairs, and, for this, life, rather than power, is required. The Paschal Gift, therefore, we may conclude was designed to enable the Church to administer its internal affairs. Sixthly, the action of this gift is specially defined in the words that follow: "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." By word, by

St. John xx. 23.

authority, by sacrament, by discipline, the Christian society, now and for all future time, was to deal with the sins of its members, remitting those of the penitent, retaining those of the impenitent, always guided by the discerning gift of the Holy Spirit, always justifying God to men.

Acts i. 5. The link between the Acts of the Apostles and the Gospels is the promise of the Spirit, and just as the message of John Baptist, "The kingdom of heaven is at hand," was taken up by Our Lord, as the link between John's teaching and His own, so the promise of the Spirit is taken up and reiterated in the opening of the Acts, as introductory to the narrative of the inauguration of the New Dispensation. Twice in the opening chapter is this promise renewed, the former occasion being connected with the time, the latter with the purpose, of the Divine Baptism.

Acts i. 8. "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." A more important utterance it is impossible to find. It is the reiteration of the Great Promise in the missionary connection. This verse is the very key, not only to the whole of the book in which it occurs, but to the entire record of

Church history, of which the Acts of the Apostles is but the first chapter. The Power of Pentecost is power to be witnesses for Christ. The witness is to begin at once, here, in Jerusalem, and now, on the Day of Pentecost; but it is to continue throughout the centuries and millenniums of the Dispensation, and to spread, in ever-widening circles, throughout the environs of the Holy City, and the unsympathetic region of Samaria, to the civilized countries of the Mediterranean seaboard, the wild and barbarous Thule of the West and the Sinim of the East. Nor, little as the disciples can at present comprehend it, is the testimony to be confined to the nation in which it originated. The Gentiles are to share in it; not the cultured Greeks alone, nor the military and conquering Latin race, but the barbarous peoples of Gaul and Germany, the mixed races of Asia Minor, the dark-skinned tribes of Africa, the Goths and Vandals, the Keltic Britons and the fair-haired Saxons.

The Spirit who came in olden days πολυμερῶς is now to come "in a new manner and for a new purpose." "Unus ergo et idem Spiritus," says Novatian, "qui in Prophetis et Apostolis; nisi quoniam ibi ad momentum, heic semper. Cæterum ibi, non ut semper in illis inesset: heic, ut in illis semper maneret: et

See Manning, *Office of the H. G. under the Gospel.*

Nov. de Trin., c. 29.

ibi mediocriter distributus, heic totus effusus; ibi parce datus, heic large commodatus: nec tamen ante resurrectionem Domini exhibitus, sed post resurrectionem Christi contributus." The purpose for which the Spirit now comes is the missionary purpose, by means of which Christ should not only be known to the circle of His personal disciples, nor only to His own nation, but should be proclaimed for the obedience of faith unto the whole world. This indeed is the great gift of the New Testament Dispensation. St. Peter states in his Pentecostal address that this gift was bestowed in the first instance upon Our Lord after His Ascension, and by Him shed forth abroad on earth, as was manifest to the sight and hearing of the men of the day. In other words, the Spirit who had been bestowed upon Our Lord when on earth, in the likeness of a dove, is bestowed on Him in His Glorification, and poured forth by Him with the sound of a rushing wind and the likeness of fiery tongues. This gift "was so great an advance on all earlier manifestations that St. John does not hesitate to deny that there had been any gift of the Spirit before it. . . . The new manifestation differed from the old, not in degree only, but in kind; before the Incarnation the Spirit had no abiding place in man; since Pentecost the presence of the

Acts ii. 33.

Dr. Swete, art. "Holy Spirit" in Hastings' *Dict. Bib.*, St. John vii. 39. Cf. Acts xix. 2.

Spirit is immanent in the Church. . . . The coming of the Spirit corresponds to the coming of the Son, *mutatis mutandis*. The Son came to unite Himself to human nature, the Spirit came to inhabit it. The Son came to tabernacle amongst men, the Spirit to dwell in them. But with each coming a Divine mission began which marks a new departure in God's dealings with mankind." Not that there has been any Incarnation of the Spirit, as there has been an Incarnation of the Son. "He abideth with you, and is [or "shall be"] in you." It is not an Incarnation but an Inhabitation. The Holy Spirit is now "the Soul of the Church."

St. John xiv. 17. See Westcott *in loc.*

The last act of the Church prior to the Pentecostal Effusion was the completion of the Apostolic College by the election of a successor to the lost Judas. What relation did this transaction stand in to the Promise of the Spirit by Our Lord and the Coming Gift at Pentecost?

Election of Matthias. Acts i. 21-26.

(1) In the first place, the election itself was evidently in pursuance of the Paschal Gift of the Spirit's influence and authority, which was, as we have seen, sufficient for the internal requirements of the Church, but not for the work of preaching Christ to those outside the Church. The election was not, as is sometimes erroneously assumed, a mere

question of sortilege. The final list of candidates was reduced to two by the process of reasoned selection; and only when, as is evident from the narrative, the eye of man could discern no distinguishing quality by which one of the two might be approved above the other, was the lot resorted to. The method of election, in its second stage, must therefore be regarded as abnormal and, if ever to be employed again, only to be used when, as in the case before us, all other means have been taken without definite result. Only in this sense, therefore, can it be called a precedent.

(2) In the next place, the appointment of a Twelfth Apostle is justified by St. Peter by an appeal to Scriptural authority, specifically cited. The two passages adduced by him declare that the treacherous man shall be expelled from his habitation (ἔπαυλις, sheep-cote) and that his office (τὴν ἐπισκοπὴν, a most significant word, taken in connection with ὁ ἐπίσκοπος of N.T. usage) is to pass to another.

Ps. lxix. 25; Ps. cix. 8.

(3) In the employment of these quotations from the Psalms and in prescribing action, St. Peter was probably acting on some instruction or hint given by Our Lord in the Forty Days during which He had spoken with them "the things concerning the kingdom of

Acts i. 3.

God." Only thus can we understand the Apostle's confident language, "must needs have been fulfilled" (ἔδει πληρωθῆναι), "must one become a witness with us of His resurrection" (δεῖ μάρτυρα γενέσθαι).

(4) It was natural to expect that the College of the Twelve should be completed in readiness for the Effusion of the Spirit. The number Twelve is symbolic of completeness and, had there been but Eleven Apostles to await Pentecost, a sense of incompleteness would have been left upon our minds. This consideration does not affect the question as to whether the Spirit came upon the Twelve Apostles only, in the first instance, or upon the whole of the Hundred and Twenty. The gift was certainly made to the Church, as such, not to the officials alone; and the course of the narrative, and the use of "all," point to the Hundred and Twenty. Acts ii. 1.

The right of the Church, acting under the guidance of St. Peter, to take this step has frequently been questioned, and St. Paul has been named as the true and Divinely appointed successor to Judas. It is stated, moreover, that we never hear again of Matthias, from which it would appear to be inferred that God did not recognize his apostleship.

The foregoing considerations answer these allegations. But, in addition to what has

already been said, we may reply: (1) It is not Matthias alone concerning whom later Scripture is silent. The same is true of St. Thomas, undoubtedly an Apostle of Christ, and of others who had been chosen and designated by Our Lord Himself, and who are not heard of again, individually. (2) St. Paul was never numbered amongst the Twelve, and he himself takes pains, in the Epistle to the Galatians, and elsewhere, to make this plain.

We may therefore safely regard the election of Matthias as a Divinely directed act of the Church, performed with the assistance of the Paschal Gift, and with the full approbation of her Divine Head, in preparation for the Glorious Coming of the Holy Ghost.

CHAPTER V

THE NATURE OF THE PENTECOSTAL GIFT

The Problem stated.

OUR next enquiry must be into the nature, purpose, and effects of the great gift thus promised by the Father throughout the long period of Old Testament prophecy, and by Our Lord during His ministry, and more especially its closing hours. This is indeed an investigation into the distinctive character of the present Dispensation. We shall recognize and understand the gift best in its normal and microcosmic form as it appears in the earlier chapters of the Acts of the Apostles.

A. First, then, can we ascertain the nature of the Pentecostal Gift? The enquiry is one of great importance and of no common difficulty. Grave differences have arisen in pursuing it, practical in their nature as well as theoretical. It is much to be desired that the subject should not be left in obscurity.

From what has already been said, it follows that the gift of the Spirit promised by Our

Lord to follow His Ascension was not identical with the New Birth of which He had spoken to Nicodemus, since the latter was distinctly stated by Him to belong, at least germinally, to the Old Covenant. "Art thou the teacher of Israel, and understandest not these things?" No more serious mistake could be made *in limine* than to confuse the Gift of Pentecost with the Grace of Regeneration. In distinguishing between these, it is not necessary to regard the Pentecostal Gift as separated by any interval of time from the New Birth by the Spirit or to speak, as some do, of a "second blessing," although the case of the Apostles might appear to justify such language; for it is certain that, the traitor excepted, they were regenerate men before the Crucifixion, while they received a great accession of the power of the Spirit on the Day of Pentecost. We cannot suppose that the worthies of the Old Testament were unregenerate and that the New Birth was reserved for man in New Testament times. Abraham, David, Daniel, were no less renewed than St. John, St. Peter, and St. Paul. It was not in this respect that the Old Testament saints differed from those of the New Testament. St. John the Baptist, less than the least in the kingdom of heaven, although the greatest of the prophets, was equally re-

So G. C. Morgan, *The Spirit of God*, chaps. xii. and xiii.

See Chap. II. *supra.*

generate with those in that kingdom. If it had not been so, none could have been saved before the coming of Christ. Nor could the Pentecostal Gift have been entirely identical with the Grace of Sanctification or Holiness of Life. The same line of argument applies here as in the case of Regeneration. Who can fail to recognize the sanctifying work of the Holy Spirit in those heroes of faith of whom such splendid records exist in Old Testament history and who are immortalized in the eleventh chapter of the Epistle to the Hebrews? The Apostles therefore, beyond all doubt, were renewed and sanctified men prior to the promised Descent of the Paraclete.

On the other hand, they evidently lacked something which the Paraclete was to bestow. "[The] Holy Ghost was not yet given, because that Jesus was not yet glorified." The overflow of the Divine Fulness in man had not as yet taken place. "Holy Ghost," that is, the influences of the Holy Ghost, had not yet been given, nor could they be until the Christ should have ascended up where He was before. The indwelling of the Spirit of Truth, the teaching and ministering to recollection, the witness to Christ, the conviction of the world through the word, the guidance and gift of the Prophetic Spirit, the full exhibition

St. John vii. 38, 39.

St. John xiv. 17; xiv. 26; xv. 26; xvi. 7–11, comp. Heb. ii. 3, 4; St. John xvi. 13, 14.

St. John xvi. 14, 15; Acts i. 8.

of Christ in His Person and Office as Mediator, the power to be the witnesses to Christ and His Resurrection, were all gifts of the Spirit that could only come to men subsequently to the Ascension. Accordingly, these were the features that we perceive to have been distinctive of the new order of the Church as depicted in the Acts. The Other Paraclete had now come as He had never come before, in the richest fulness of His Personality, to reveal Christ Jesus as the Mediator of the New Covenant, and to stay with, and dwell in, His people, in order that all mankind should hear through them of Christ and His salvation.

I. Conditions of the Pentecostal Effusion.

I. Turning now to the narrative of Acts ii., we first observe the conditions under which the Effusion of the Spirit took place.

1. Unity.

1. There was Unity amongst those who were to receive it. What was the nature of this unity, and how was it manifested?

a. Spiritual.

a. There was Spiritual Unity, unity of thought, feeling, desire, prayer, expectation. No one can fail to see this. The reading ὁμοῦ in place of ὁμοθυμαδόν does nothing to invalidate it. The unity had already been exhibited at the election of Matthias to the vacant Apostleship. The Divine grace of concord embraced "all." There were the Apostles, certainly; perhaps also other

"Galileans," and the Hundred and Twenty; and possibly a contingent of Pentecostal pilgrims besides. The gift was to be bestowed upon the whole Church, although the executive functions might reside in the Apostles. Thus there was a state of preparedness for that unity which is the work of the Spirit.

Acts ii. 7; i. 14; ii. 5.

Eph. iv. 3.

b. There was also that Visible Unity which is the necessary expression of Spiritual Unity. They were "in one place" (*ἐπὶ τὸ αὐτό*). It is called "the house." What would it be but "the upper room" (*τὸ ὑπερῷον*), the same "large upper room" (*ἀνάγαιον μέγα*), perhaps, in which they had eaten the Last Supper with their Master? There is nothing in the passage that can give colour to the view that in a later age we may separate the spiritual unity from the visible, maintaining the one while rejecting the other; that the "flock" may be one while the "folds" are many. Here the unity was absolute and complete, the true preparation for Pentecost; spiritual as well as visible, visible as well as spiritual: one People, one Place, one Flock, one Fold, one Shepherd. One thing only was lacking. It was the "One Spirit."

b. Visible.

Acts ii. 1, 2. Comp. i. 15.

Acts i. 13. But comp. Chase, *Credibility of Acts.*

St. John x. 16.

2. Again, the time was suitable.

It was the Feast of Pentecost, the Day of First-fruits, the Feast of Weeks, as being

2. Suitability of the time.

Num. xxviii. 26.

seven weeks later than the Passover; or, the Feast of Harvest, that is, Wheat Harvest, intermediate between the two other Feasts, the Passover and the Feast of Tabernacles. The Harvest of the First-fruits of the Earth was the type of that of the first-fruits of the Gospel. The date was Sunday, May 24, 33, at or before 9 a.m.

Ex. xxxiv. 22 and xxiii. 16.

II. The Pentecostal Effusion.

II. All was now in readiness for the coming of the Paraclete, though no one knew how it was to be expected to come. Then there came, in accordance with Old Testament types and predictions, with the distinct statements of the Baptist and with the promise of Our Lord, the Mysterious Illapse.

1. The Immediate Manifestation.

1. The Immediate Manifestation was twofold, appealing to the two chief senses of Hearing and Sight.

a. To Hearing.

a. The former was the manifestation of sound. "Suddenly," without further warning, all being now ready for the awaited Effusion, —as suddenly as Christ had foretold that He Himself would appear at His Second Advent, —the Mighty Being came. "From heaven." It was a downward approach, the source and origin of the sacred outpouring being distinctly indicated. "There came a sound" (ἐγένετο . . . ἦχος). It was not an agitation of the atmosphere; it is not said that the disciples

felt anything; the manifestation was confined to sound, as yet.

What was the nature of the sound? What did it suggest? It was "as of" (ὥσπερ) wind. Now "wind" and "spirit" are the same word in Greek and in various languages, except that πνοή is used here, instead of the form πνεῦμα, which is the word used by Our Lord to Nicodemus in the double sense of "wind" and "spirit." Wind is ever the symbol of the Divine Presence: "He came flying upon the wings of the wind"; "Who walketh upon the wings of the wind"; "The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord." Our Lord compares it, in the passage quoted above, to the action of the Spirit in the New Birth.

St. John iii. 8.

Ps. xviii. 10.

Ps. civ. 3.

1 Kings xix. 11.

The sound was as of a "mighty" wind (βιαίας). The suggestion is of power. The Spirit was powerful Himself, and He came to impart power.

And it was "rushing" (φερομένης). There is approach, power, efficacy, filling. The power of wind in nature is at times extraordinarily great. The disastrous effects of a typhoon must be seen to be believed. The havoc wrought by the wind raised by the fall of a portion of the glacier on the Altels was greater than that caused by the fall of the

material itself. This wind is closely connected with the idea of water, as the coming of the Spirit is called a "baptism." Water, like wind, rushes down with vast power when the sluice-gates are opened, or when the dam of some mountain reservoir gives way. But this is greater power than that of water or of wind. It is the onrush of the Holy Ghost, the mightier Baptism of which John had spoken.

"It filled all the house," that is, the material surroundings of the disciples. It was around, above, beneath; a veritable immersion. The gentle breathing of the Resurrection evening has become the mighty wind. It is the Baptism promised by the Risen Christ. They are wholly possessed by it, and it stays with them.

St. John xx. 22.

Acts i. 5.

b. To Sight.

b. Then followed the revelation to the sense of Sight. Again we think of the prediction of John: "He shall baptize you with the Holy Ghost and with fire." In what form do we find the fire appear? In that of tongues, which are said to be "like as of fire," *ὡσεὶ πυρός*, not *ὥσπερ*, as in the case of the wind, which would seem to indicate a closer resemblance. These fiery tongues do not burn them, any more than the Bush which Moses saw was destroyed by the fire which symbolized the Divine Presence. "Nec

St. Matt. iii. 11; St. Luke iii. 16. Comp. St. John i. 33.

tamen consumebatur." The tongues were of course symbolic. The disciples are to be witnesses, to speak for God. Their speech is to be bright, like fire; to illuminate, as fire does; to burn, like fire; like fire, to tend upwards.

The tongues were seen "distributing themselves" (διαμεριζόμεναι). The testimony was to be collective, but it was also to be individual. It was the same Spirit and power that should animate all; but it was to be manifested in a different way in each. There was to be unity of design and variety of detail. There was one body, but with different members and different functions to each of them. There was Collectivism, but Individuality as well. It has ever been so in the Church.

"It sat," singular, because a tongue rested upon "each one of them," including Matthias, who was thus accepted by God's own act, as well as by the suffrages of his brethren, and a new strength was conferred upon him, as well as upon them, for the performance of his ministry and Apostleship.

2. The Mediate Manifestation.

2. This, then, being the immediate Manifestation of the Spirit, what was the mediate Manifestation? It was the coming of the Second Paraclete to dwell in the Church, the Baptism with the Holy Ghost, the Anointing of the priestly Body, the sacred Oil

See Ps. cxxxiii.

flowing down from the Head to the members, the enduement with Divine power for the work of witness, that the world around might know that which the servants of Christ were commissioned to proclaim. There was a filling and an effect following from it.

a. The Filling.

a. "They were all filled with [the] Holy Ghost." The Baptism was corporate; the Filling, individual. The Filling was consequent upon the Baptism. As soon as the individual view presents itself, the Personality of the Spirit is less in question and His operations more so. Hence there is no definite article. The Church as a whole had received the Comforter; the various members are filled with His operations. The whole house was filled with the Presence, as in the vision of Isaiah; the whole Church immersed in this glorious Baptism; and consequently each member, submerged with the rest beneath its waves, is personally filled.

Isa. vi.

b. The Effects.

b. What, then, was the effect of the Filling? "They began to speak with other tongues, as the Spirit gave them utterance."

a. Speech.

a. First, "to speak" (λαλεῖν). This is the first, most obvious, most characteristic, effect of the Baptism of the Spirit. Dumbness is cast out. The inward thought finds outward expression in articulate speech, the distinctive mark of the human race. Speech is addressed

Ps. xlv. 1, 2.

to others, whether it be to God, in praise and thanksgiving, or to man, in the communication of ideas. This is the very symbol of the missionary and teaching office of the Church, as well as of the eucharistic and devotional side of her life. It is ever, "I will tell," "I will teach," "I will proclaim," "I will sing," "I have not hid Thy righteousness within my heart, my talk hath been of Thy truth and of Thy salvation." The influence of the Spirit produced an extraordinary elation and exaltation, exhibiting itself in rapturous utterances of praise and thanksgiving to God for all His gracious dealings, and more especially for the redeeming work of Christ, His Resurrection from the dead and His triumphant Ascension into heaven. The word employed (*ἀποφθέγγεσθαι*) well expresses the idea conveyed by the entire passage, elevated feelings expressing themselves in strong and emotional language.

β. The tongues.

β. But this was no ordinary speech. It was "with other tongues" (*ἑτέραις γλώσσαις*); that is, other than their own, the Aramaic. "They shall speak with new tongues" was one of the signs to follow those who should believe. It was for the purpose of "confirming the word," that is, of attracting attention to it, when preached, by the unusual character of the utterances and suggesting its

St. Mark xvi. 17.

St. Mark xvi. 20. See Heb. ii. 3, 4, and 1 Cor. ii. 4.

Divine origin and authority, by its apparently supernatural character.

See Dawson Walker, *The Gift of Tongues.*

It is plain, to any simple reader, that the tongues were of the nature of articulate and intelligible speech, and not inarticulate rhapsodical utterances, as some have supposed. There is no reason to imagine anything but organic, rational speech. The "dialects" (*τῇ ἰδίᾳ διαλέκτῳ ἡμῶν*) were some sixteen or seventeen in number at least, and were intelligible to the different nationalities represented in the multitude. The miracle was in the speech of the Apostles, not in the ears of the hearers. It was no subjective impression produced on the people. The disciples really did utter words in various current languages. It is not said that the languages enumerated were all that were used. There may have been more. Nor is it stated that each Apostle spoke in all of them. It may have been the case that each used one only, but, if that were so, then more than the Twelve would have been engaged in speaking, and perhaps, or even probably, this was so.

γ. The Spirit giving utterance.

γ. Again, it was "as the Spirit gave them utterance." Perhaps it may have been that the same speaker employed different languages in succession; perhaps there was more than one speaker delivering himself, in different places and directions. The directions given

by St. Paul to the Corinthians, in order to avoid confusion in the exercise of spiritual gifts, would appear to guide us to the conclusion that there was no clashing, one with another, but a certain impressive regularity, notwithstanding the great spiritual exaltation by which they were animated. 1 Cor. xiv. 23–33.

Again, the Spirit giving them utterance had relation to the matter, as well as the manner, of their speech. In verse 11, the people being witnesses, they are heard to declare the wonderful works of God. It is therefore praise and thanksgiving that flows freely from their lips, as they tell of Christ's Passion with all its benefits, His Resurrection and His Intercession at the throne of God. Filled as their minds were with Scripture, and fresh from the Risen Saviour's interpretations of it, they would quote the Messianic Psalms, the prophetic utterances of Isaiah and other leading prophecies, and lyrical ascriptions of glory to God. The Spirit, who is One, creates unity of motive, unity in utterance, and unity in love.

It was, we must carefully note, not *preaching*, as might be at first supposed. There was, at first, no audience to speak to, of the kind requiring evangelistic addresses. All were equally aware of the Gospel tidings, all rejoiced in them, were already disciples and

were constituted messengers to carry the Glad Tidings to the world. We are speaking now of those who were gathered together in the house. But the tongues, although coherent and rational utterances, were not bestowed, so far as we know, to enable the Apostles to preach in languages they had never learned, and consequently to carry on their work of evangelization by the aid of a perpetual miracle, but, as we shall see later, rather for the purpose of drawing attention to their message. The sacred utterances of joy and thankfulness were not set discourses to the outside world, but were made to God and to one another.

3. Results of the Manifestation.

3. The next stage of our enquiry leads us to ask what were the results of the Manifestation.

a. The subjects influenced.

a. First, in reference to the subjects influenced, we must remember that the occasion of the Feast would bring together an immense variety of the sons of Israel from many quarters of the civilized world. The very fact that they were come for the Feast is an indication of their religious character, which we may also gather from the threefold description of them as "Jews, devout men, out of every nation under heaven"; many of these nationalities being named by the crowd, Parthians, Medes, Elamites, and all the rest.

Acts ii. 5.

Ch. ii. 9–11.

b. The means by which they were impressed were twofold. *b*. Means by which they were impressed.

a. First, the noise as of wind (φωνὴ), heard, we may suppose, first by the Apostles and disciples themselves, but spreading afterwards over a wider area and causing a great concourse of people about the house. It was the inarticulate voice of God summoning His congregation to hear His message. The details are not given ; but, since it was plainly impossible for the multitude to enter the house, we must suppose that the disciples came down into the street. *a*. The noise. Acts ii. 6.

β. When the people had thus been attracted together, they heard the sound of many voices. The gift of tongues was a powerful means of drawing attention to the revelation of the Gospel. The various languages spoken symbolized the polyglot races of mankind all brought into the fold of the Church. The many tongues of Babel had brought about division. The many tongues of Pentecost were to bring about unity, by reason of the one message they heralded and introduced. For the present, however, it was sufficient that polyglot *Jews* alone should be thus brought in. The Gentiles of still more numerous tongues awaited their turn, when the meaning of the tongues at Pentecost should have been more fully apprehended. *β*. The tongues.

c. Effect on the auditors.

c. The effect upon the auditors of what they had heard was very great. They were "confounded" (*συνεχύθη*); "amazed" (*ἐξίσταντο*); they "marvelled" (*ἐθαύμαζον*); were "in doubt" (*διηποροῦντο*), or drawn towards different conclusions. The latter expression divides in two directions. *a.* Some simply enquired for the explanation of the phenomena, keeping, it would seem, an open mind for the reply. *β.* Others mocked the speakers as inebriated (*διαχλευάζοντες*). That this suggestion should have been made at all, points to the fact that the subjects of the gift of tongues were in a highly-strung condition of feeling, their exaltation of spirit overflowing in the most joyful ejaculations and similar utterances. This view would appear to derive confirmation from "Be not drunk with wine . . . but be filled with the Spirit," where St. Paul bids the Church to seek the holy exaltation accompanying the fulness of the Holy Spirit and expressing itself in sacred melody, in place of the unholy excitement arising from vinous excess. In times of spiritual revival, such as those occurring in the recent movement in South Wales, a spirit displays itself that exults in the goodness of God and leads people to the spontaneous expression of strong emotion in songs of praise and thanksgiving, which mere onlookers, who do not share in

Acts ii. 6, 7, 12.

a. Simple enquiry.

β. Mocking opposition.

Eph. v. 18, 19.

the feelings expressed, are apt to attribute to unhingement of mind, or even to the effects of intoxication.

The object, however, of both the Pentecostal manifestations was now accomplished. A multitude of people was gathered, ready to listen to the witness of the Gospel. From this moment we hear no more of the rushing wind, the fiery tongues, or the rapturous ascriptions in various dialects of praise to God. Tongues, as St. Paul states, "are for a sign, not to them that believe, but to them that believe not," that is, to draw their notice to the Gospel message. Their object was served; a large, interested, enquiring, willing audience had now been provided.

1 Cor. xiv. 22

4. The sequel follows, in the most natural manner, in St. Peter's explanatory address.

4. St. Peter's address.

a. The Divine opportunity, for which Our Lord had prepared His disciples and had furnished them with the needful power, had now arrived. They were to be His "witnesses"; for this they had received their commission. To have allowed the crowds to disperse without an explanation of the remarkable things they had seen and heard would have been disloyalty to Christ. None of them, however, thought of such a thing. They were only too anxious to tell.

a. The opportunity.

b. At this juncture a central figure stands

b. The man.

forth. It is that of St. Peter. As the main body of the Church was represented by the Apostles, so the College of the Twelve was now represented by St. Peter. A remarkable change has taken place in this man. It dates not only from his call to follow Our Lord by the Galilean Sea, but even since the sad and terrible events of the night of the betrayal. All fear has left him; boldness and confidence are in his mien. He is no longer the servant of the crowd, but their master, their father, and their teacher. He surveys them with cheerfulness and with love. One supreme motive possesses him, to preach Jesus Christ. Subsidiary objects he has, to answer the mockers and to resolve the doubts of the hesitating enquirers. The Eleven, Matthias included, range themselves around him and put him forward as their spokesman.

Acts ii. 6, 14. The voice of the Spirit (*φωνή*), which spoke first in the rushing sound of the wind and afterwards in the manifold tongues, now makes itself heard through the lips of man.

Ch. i. 8. It is the realization of Our Lord's promise of the gift of power to enable His people to be His witnesses.

St. Peter does not any longer speak in "a tongue." The gift that he now employs is higher than that of *γλωσσολαλία*. If it be any extraordinary gift, or *χάρισμα*, it is that of

prophecy, including the power to expound the Prophets and the Psalms. The saying of St. Augustine, "In Vetere Testamento, novum latet," is now exemplified. Prophecy, as St. Paul afterwards told the Corinthians, is a more serviceable and more important, though a less showy, gift of the Spirit, than tongues.

c. To understand what follows, we need an analytical account of St. Peter's address. It opens with an explanation of the tongues, the particular manifestation that had attracted such special notice. *α.* After calling for the attention of the crowd to what he was about to say, St. Peter assures them that the subjects of the remarkable influence were not, as some of them supposed, under the influence of wine, for the very common-sense reason that "it is but the third hour of the day," when men do not drink wine. The phenomenon is due to a much profounder cause. It is the fulfilment of prophecy.

c. Analysis of St. Peter's address.

α. Rationale of the tongues.

β. He gives the place in Joel's prophecy, in which there is predicted, to occur in the last days, a great outpouring of the Spirit of the Lord upon all flesh, introductory to the Day of the Lord. It is to be observed that Joel does not mention the gift of tongues as one of the effects of this outpouring. These effects are fivefold:—

β. A fulfilment of Joel ii. 28–31.

i. Prophecy (προφητεύσουσιν).

ii. Visions (ὁράσεις), such as might be seen by day, and of which we find examples in the cases of Ananias, Saul, Cornelius, St. Peter, and St. Paul.

Acts ix. 10, 12; x. 3, 11; xxii. 17.

iii. Dreams (ἐνυπνία) by night, such as occurred to St. Paul on various occasions.

Acts xvi. 9; xviii. 9; xxiii. 11; xxvii. 23.

iv. Wonders (τέρατα) in heaven, "the sun turned into darkness and the moon into blood."

v. Signs (σημεῖα) on earth, "blood and fire and vapour of smoke."

St. Peter concludes the quotation in the significant words of the prophet, conveying a moral which they would need before the end of the day: "And it shall be, that whosoever shall call on the name of the Lord shall be saved."

γ. The Resurrection established on prophetic grounds.

γ. He goes on to show that Jesus of Nazareth had been accredited by miraculous works in the same way that miracles had been foretold by Joel, two of the words used in verse 22 being identical with those quoted from Joel in verse 19. But they had not been willing to accept His credentials. True, their unbelief had been foreseen by God and allowed by Him to become a part of His plan that Jesus should suffer death. This, however, did not diminish their guilt in

unjustly taking and delivering Him up to be crucified. He does not spare them the exhibition of any part of the dreadful consequences of their sin. Their plan had been only too successful. Jesus had been "slain."

No sooner is this said than the speaker places the action of God in forcible contrast to that of the guilty hearers: "Whom God raised up." Here is the first public witness to the Resurrection, which was to take so prominent a place in the preaching of the Apostles, and which is the leading feature of their testimony throughout the Acts.

The Resurrection of Jesus, stated as a fact based, as we see below, upon the witness of the Apostles, is established on prophetic grounds by an appeal to the well-known passage in Psalm xvi. In that passage David had stated his confident belief that God would not leave his soul in Hades nor suffer his flesh to see corruption. But this could not be true of the literal David, whom they all knew to be dead and buried like any other man. There must therefore be another explanation of it. It is that David, who was a prophet, and was also aware of God's oath to him that the Messiah should be his lineal descendant, was uttering a Messianic prophecy, seeing himself as the progenitor reflected in

Acts ii. 32.

Ps. xvi. 8–11.

his descendant Christ, and declaring that although He should die, neither should His soul be left in Hades, nor should His flesh be corrupted in the grave. The only possible explanation of this remarkable prediction, in accordance with fact, is the Resurrection of Jesus, the reality of which he and all those who stand with him on that day are prepared to attest. Here St. Peter uses the word to which he has been leading up. He speaks of "the Christ." The prophecy was Messianic; the application was to Jesus.

δ. The Ascension,

δ. But, being thus raised up, Jesus had also been exalted into heaven, and had there received the gift of the Holy Ghost,—a tacit reference to Ps. lxviii. 18,—a gift which moreover He had shed forth in the twofold manner, appealing to their sight and hearing. This was another evident fulfilment of Messianic prediction, as all would recognize. *Τοῦτο* is the Holy Ghost in His extraordinary manifestations seen and heard at Pentecost.

Acts ii. 33.

ε. established by Ps. cx. i.

ε. St. Peter clinches his argument by a quotation from Ps. cx. 1, a passage of the Old Testament quoted in the New Testament more frequently than any other. The authority to sit upon the right hand of God was not given to David, who had not ascended into heaven, but to the Messiah. Now Jesus

of Nazareth had ascended there, as was proved both by His Resurrection and by the outpouring of the Spirit.

ζ. Therefore, and let them all know this for a certainty, this Jesus, whom they had crucified, was no other than the Messiah who should reign over Israel.

ζ. The Crucified Jesus made Lord and Christ.

Two remarks may be made on this. First, that the argument from Ps. xvi. 8–10 was afterwards used with great effect by St. Paul in the synagogue at Antioch in Pisidia. Also, that we should not fail to observe the mention of all three Persons of the Holy Trinity in verse 33.

Acts xiii. 34–37.

5. The effects of this speech were very striking and in complete accordance with Our Lord's declaration that the Paraclete would convict the world of sin, righteousness, and judgment. Two points are given.

5. Effects of St. Peter's address.

St. John xvi. 8–11.

a. "They were pricked (*κατενύγησαν*) in their heart." The Spirit's first work upon the world is expressed by the word *ἐλέγχειν*, which has the double meaning of convicting and convincing: convicting, to condemnation, where there was no willingness to acknowledge the truth; convincing, to salvation, where the conviction led on to confession. Here we have both stages of this work. There is not only the silencing of self-righteous claims; there is also compunction for the sin of

a. Conviction of the sin of unbelief.

having offended so awfully against so great a Person, who had, as they now acknowledged, triumphed over death and was destined to triumph over all other foes. Conviction had produced anxiety; it had not yet deepened into repentance.

b. Enquiry.

b. The second feature was enquiry: "Brethren, what shall we do?" Such is ever the enquiry of the awakened, startled heart. It was the cry of the gaoler at Philippi: "Sirs, what must I do to be saved?" In this case, as in that, the Apostle refers the enquirers to the grace of God.

6. St. Peter's reply.

6. The reply of St. Peter is immediate and clear.

a. Repent.

a. "Repent"; and this "Repent" includes the "Believe" of St. Paul; just as the latter included the former. Perhaps we may still better say that they were to repent because they already did believe. The aorist tense (μετανοήσατε) implies a definite and immediate act to meet the pressing emergency; a change of mind and attitude towards Christ, a decisive abandonment of their former rejection of Him, with abasement of self because of it, a new departure from that day and moment.

b. Be baptized in Jesus Christ's Name.

b. "Be baptized every one of you in the name of Jesus Christ unto the remission of your

sins." They were to identify themselves with Him, to believe in Him, to own Him Lord, to enter His kingdom by His own appointed and significant ordinance, the baptismal washing, and thereby to wash away their sins and to start afresh as pardoned men.

c. Promise of the Spirit.

c. Nor should these spiritual acts be without Divine attestation and confirmation. The same Spirit whose effects they had witnessed in the Apostles, and whose convicting power they had felt in themselves, should also be granted to them in Pentecostal measure: "And ye shall receive the gift of the Holy Ghost." The subsequent narrative of the Acts shows how fully this promise was realized by them.

d. Scope of the promise.

a. The scope of the promise is indicated by St. Peter in verse 39. It was to be "to you," the hearers, "and to your children," your little ones, the immature, the coming generation, the infants. It is clear that, like their Lord, the Apostles considered babes as "of the kingdom of heaven." The articulation of the sentence connects the "children" of verse 39 with the baptism of verse 38. "The promise" which warranted the parents in receiving baptism was equally for their children, not at some future time, when they might come to maturity and claim it, but now at once. "And to all that are afar off, even as

many as the Lord our God shall call." This should not be limited to the Jews of the Dispersion. St. Peter is thinking, surely, of Christ's words, "unto the uttermost part of the earth," though as yet he but indistinctly knew how large, free, and unfettered the call to the Gentiles was to be. The Apostle follows up his words by further testimony and exhortation, more fully instructing those who had thus come under his influence, and he sums up his admonitions by an appeal to the Song of Moses, in which the sinful and rebellious majority among the people are described as "a perverse and crooked generation." A solemn warning was thus administered to those under anxiety, to separate themselves from the evil deeds of the nation to which they belonged.

Deut. xxxii. 5.

7. The response of the hearers.

7. The effect was decisive. Many received St. Peter's word gladly, and were baptized with such water as could be obtained on the spot. Three thousand were born of water and the Spirit, and joyfully entered the kingdom of God. In accordance with the assurance of St. Peter, these new converts doubtless all received the new gift of the Spirit.

Acts ii. 38.

It is important to remember that at Pentecost the Spirit was poured out, not upon the

multitudes, but on the disciples, and was afterwards communicated to converts by means of the word of God, of baptism, and of laying on of hands and prayer, all of which were received with faith.

It is noteworthy that amidst all the joy arising from the new-found knowledge of Christ, a holy fear (φόβος) was one of the most prominent results of Pentecost. A sacred awe tempered the joy that bubbled forth in the new life of the Spirit. Other characteristics of the young disciples were a spirit of praise, a sense of brotherhood among those who had believed, and acceptance among the general body of the people. Acts ii. 43.

8. We are now in a position to estimate more accurately the elements of the Pentecostal Gift. 8. Summary of the Pentecostal Gift.

a. A more complete analysis of it could hardly be given than we possess in the Proper Preface for Whitsunday. It is there said that the Spirit descended upon the Apostles— *a*. Analysis in Whitsunday Preface.

α. To teach them and to lead them into all truth.

β. To bestow upon them the gift of divers languages.

γ. To give them boldness.

δ. To endue them with fervent zeal constantly to preach the Gospel.

b. The missionary purpose the main object.

b. It will be seen at once that the missionary purpose is the main object of the gift of the Holy Spirit as distinguished from His saving grace, which is presupposed in the subjects of that gift. To preach the Gospel, to make known Christ and His salvation, to be the means of the restoration of the world to God,—in these we recognize a worthy reason for the Pentecostal outpouring. Without these objects in view, such an outpouring would have had no meaning. It is true that it was designed for the benefit of those who had believed already, to strengthen them, to promote their sanctification, to make them efficient servants of Christ, and to consolidate the unity of the Church. But all these purposes had a still further object, namely, that those thus strengthened should be qualified to bring Christ to men in order to bring men to Christ. Whether it were the gift of tongues by which attention was powerfully directed to their message, or that of prophecy by which the message was brought home to them; whether it were the gift of holy boldness by which that message was to be delivered, or the fuller grasp of the truth about Christ which the Holy Spirit conferred; whether it were the burning zeal by which they were enabled to deliver their testimony to the Resurrection of the Lord Jesus, or the

dreams and visions which accompanied the Spirit's movements upon their minds; all converged upon that one point. It was the will of God that all mankind should now receive the tidings of the Gospel, and it was in this way that He fitted His chosen servants to make it known.

c. Thus was fulfilled the promise of Our Lord, "It is not ye that speak, but the Spirit of your Father that speaketh in you." It has been well pointed out that the gift of the Spirit at Pentecost was not "the Third Person viewed in His absolute being, but rather in possession of Christ's human nature," and that "what the Spirit was to Christ's human nature, He must be also to ours." The Person of the Spirit, moreover, is indicated by the use of the definite article; while "Holy Spirit," without the article, points to His operations. So far, then, as this gift is regarded as working through the Church, it is not a regenerating, but a perfecting, maturing, strengthening, empowering gift. Its object is the fitting-out and organizing the forces of the Church, as the body to be administered by the Holy Spirit, and then the evangelization of the world by means of this Church, thus specially endowed for the purpose. By this gift, the Apostles were enabled constantly to

c. Relation of the gift of the Spirit to the Church.

See Milligan, *Ascension and Heavenly Priesthood*, and compare St. John xv. 26; xvi. 14, 15.

See Adamson, *Spirit of Power.*

speak aptly, adequately, and suitably to the occasion.

d. Relation of extraordinary gifts to gifts of edification.

d. As to the extraordinary gifts of the Spirit, and especially that of tongues, we have seen that they were designed to introduce the Gospel to the attention of mankind.

1 Cor. xiv. 22.

To employ St. Paul's words, "Tongues are for a sign, not to them that believe, but to the unbelieving." When that result was

1 Cor. xiii. 8–10.

achieved, they were to disappear, as no longer required. But the gifts for edification were not to disappear. They were superior in importance to the extraordinary gifts, as being for ever required for the support of the spiritual life of the Church. Hence everything of permanent value in the great Gift of Pentecost remains secured to us to-day. His office now is what it was then, teaching and enlightening the faithful, and enduing them with ability to instruct the nations and proclaim the Glad Tidings to the world.

B. Double character of the Effusion and its import.

B. We must not leave this enquiry without adverting to the double character of the Effusion of the Spirit, as corresponding to the two elements of the composite Church—that is, the Jewish and the Gentile.

I. Essentially one,

I. The outpouring of the Spirit was essentially one, for there was but One Spirit, and one purpose of His coming; one Body of

Christ for Him to inhabit, and one Dispensation in which He was to operate.

II. But, historically, this one outpouring took place in two instalments. 1. The first was the original, main, Pentecostal effusion on Jews, at Jerusalem. 2. The second was the complementary, post-Pentecostal effusion upon Gentiles, at Cæsarea. Both of these were the immediate acts of God, altogether independent of the means ordinarily required afterwards, such as baptism and the imposition of hands. The Cæsarean outpouring is special, immediately consequent upon faith, and prior to baptism. It is, of course, not to be taken as a precedent for the administration of baptism. St. Peter asks, "Can any man forbid *the* water?" that is, the outward sign, to those who have already manifestly received the inward gift. The water was implied in the effusion; the gift of the Spirit, a later conception, carrying the outward sign, as we may say.

II. but in two instalments.
1. On Jews.
2. On Gentiles. Acts x.

III. Now, therefore, Jew and Gentile are one henceforth in Christ. Like two globules of quicksilver running together, they unite, or, as when two portions of molten metal when they touch become one, so do the two great divisions of mankind become one under the fusing, uniting fire of the Holy Ghost. "In one Spirit were we all baptized into one body,

III. Consequent unity of Jew and Gentile.

1 Cor. xii. 13.

whether Jews or Greeks." With this all the teaching of St. Paul in the Epistle to the Ephesians concurs.

IV. The Effusion final and never repeated.

IV. From that time there was, and could be, no further outpouring, the Spirit having come to abide in the mixed Church, to be its Soul, to fashion it in the likeness of Jesus Christ. This is a point of the highest importance in practical religion. For, if there has been one, and only one, outpouring, never to be repeated, and yet the Holy Spirit has not retired again into heaven, but remained with us in the fulness of His power, several consequences follow.

1. Hence, no further waiting for the Spirit.

1. One of these is that no further waiting for the Spirit is enjoined upon us or due from us, as it was commanded to the disciples before Pentecost. Those who represent that individual believers are to wait for the baptism of the Spirit do so in forgetfulness of the fact that the Church, as Christ's Body, has already, once for all, been baptized with the Spirit, and that what is to be sought is not the baptism, but the filling, of the Blessed Spirit.

See Bp. Moule, *Veni, Creator*, ch. xi.

2. Personal responsibility of every Christian.

2. Again, if the Spirit has come once for all, we are responsible for the deposit. This responsibility we cannot escape, nor will any sincere Christian seek to escape it. As members of the One Church, we recognize

our vocation to be Christ's witnesses; and the deposit of the Spirit, while it creates responsibility, furnishes abundant power to discharge it.

3. Thirdly, since no further effusion, either on the Church or on individuals, is to be looked for, the question arises how the Spirit is to be transmitted to new members of the Church and recurring generations of believers. And here our responsibility to one another comes out. Those who have been instructed themselves are to instruct others. Those who have been baptized are to baptize others. And those who have received the imposition of hands are, duly called and qualified, to confer it upon those who come after them. Here the importance of the Apostolic rite of Confirmation appears. The fathers of the Church lay hands on the children of the Church with prayer for the Holy Spirit, and the Holy Spirit is still given. And thus also is the Ministry perpetuated, special gifts of the Spirit for ministry being still communicated in ordination, by the laying on of hands upon special persons.

3. Transmission of the Spirit, how effected.

V. But, although there is no repetition of the *outpouring*, we find in the history of the Acts repeated *filling*, both of individuals and of groups of believers, with the influence of the Spirit. He who was habitually "full"

V. But we find repeated filling with the Spirit.

(πλήρης) of the Holy Ghost needed to be "filled" (πλησθεὶς) for the particular occasion and in accordance with the particular kind of need arising. A special promise had been given by Our Lord in reference to the specific case of need when His servants should be brought before rulers on account of His Name. His charge to them was, not to consider beforehand what to say. Consideration would only suggest human devices or diplomatic measures, if not compromise. Simplicity, directness, and a straightforward answer were what would be required. The Spirit would aid them; He would never fail them in their need; He would be a mouth and wisdom to them; He would speak by them Himself.

This constant "filling" has an intimate bearing on the Christian life, and especially the life of witness and ministry. God never leaves His people, ministerial or lay, without the aid they need for the various duties and difficulties that meet them in the life of service. Nor does He leave His Church as a whole in her voyage over the stormy sea of history. The Spirit dwells in her and in each of her members, for worship, for work, for witness, and may be relied on in every emergency, however threatening, and every entanglement, however complicated.

VI. Strange, indeed, that any Christian should be found to deny that the Pentecostal Gift still exists.

VI. Answer to those who deny the perpetuity of the Pentecostal Gift.

If it does not, what becomes of Christ's promise that the Comforter was to abide with His Church for ever? What, then, are His people to do, cast about by the winds and surges of time and change? What shall become of the vast heathen world, if the power given to the Church to evangelize it has been withdrawn? Where is the power that is to accompany the written, or spoken, word, when the ambassador for Christ stands forth in His Name to utter his testimony? What has become of the influence that shall vitalize prayer, or kindle flagging zeal? Where is the sacred link that must join the outward sign with the inward grace, that must give all their sweetness and all their efficacy to the sacraments of God's love? On this presumption, all are gone.

But it is not so. The Living Spirit is with us still. He still enables the willing servant to perform his task, the runner to pursue his long and toilsome course, the soldier to bear up in the stress and bitterness of the fight. He is still with us when we have to do the difficult deed, to speak the difficult word. He has not left us. He will

not leave us. He will remain, and will cause Christ's Presence to be ever with us, according to that saying of His, "And lo, I am with you alway, even unto the end of the world."

CHAPTER VI

THE HOLY SPIRIT IN THE CHURCH

THE Holy Ghost is the Soul of the Church. The Church is the Body of Christ, and Christ is its Head. As Head, He has been endowed with the Holy Spirit in perfect measure, and therefore His Body must be inhabited by the same Spirit.

Indwelling of the Spirit in the Church.

See Chap. III.

We have already seen how this indwelling was promised by Our Lord and how inaugurated at Pentecost. It remains to consider it as an accomplished fact. This is presented to us in Holy Scripture in two ways: (1) concretely, or historically, in the Acts; and (2) doctrinally, in the Epistles. It will be convenient to observe this order in the course of our enquiry, as the latter presentation is the interpretation of the former.

Presented in two ways.

See Chap. IV.

See Chap. V.

1. Concretely.

2. Doctrinally.

A. Let us first, then, consider the manifestation of the Spirit in the Church as we find it described in the historical narrative of the Acts; or, the concrete presentation.

A. Concrete presentation in the Acts.

In former chapters we have had before us

both the pre-Resurrection and the post-Resurrection promise of the Comforter by Our Lord. Between these two comes the Insufflation, or Inbreathing of the Holy Ghost by Christ into the disciples on the evening of the day of Resurrection; for, of course, this was prior to the renewal of the promise in Acts i. This fact alone is enough to show that the promise of the Comforter was not exhausted in the Paschal Gift. In Acts ii. we find the Comforter given. The glory of this coming consists in the personal revelation, the completion of the truth of the Eternal Trinity, implied, but not clearly defined, in the Old Testament Scriptures. In the Paschal Discourses Our Lord reveals the Holy Ghost as a Blessed Person, and the personal title, "Paraclete," is there applied to Him, as it is applied nowhere else in Holy Scripture. We may conclude that the historical account succeeding that of the Pentecostal outpouring will realize what was foretold, or promised, about the Spirit, prior to that outpouring.

St. John xx. 22. Comp. St. Luke xxiv. 49.

St. John xiv.–xvi.

Before proceeding to this, it is important to recall the character of the Acts as a book of specimens, or samples, of the Spirit's work. No attempt is made in that book to tell all that was done by the Apostles, or even to narrate some part of the doings of every one

of them. The book itself breaks off abruptly, without even a hint of the closing scenes in the lives of either of the two great Apostles whose achievements figure most largely in it. It is confessedly a fragmentary work, the first chapter, as it were, in the history of the Church, the later chapters of which were to be indited by a long succession of uninspired writers, and how much more of which remains to be written is unknown to us. It does not give a connected narrative of Church history, nor the complete lives of St. Peter and St. Paul, nor the acts of other members of the Apostolic College. It does not in any complete sense justify its title as the Book of the Acts of the Apostles. What it does give is the great leading Acts of the Holy Ghost, not in every place or through all the chosen servants of the Ascended Lord, but on various critical and exemplary occasions, sufficient to show to all succeeding generations the principles and methods of the Divine Spirit as He dwells in and energizes the Body of Christ. It is this that renders the book of such transcendent importance as the handbook of the Church in all ages; defining her foundations; showing her the principles upon which she must act under all the vicissitudes, and in the face of all the problems, which she must inevitably encounter; placing before her view

the typical examples of the great saints and martyrs of the earliest days, whose faith she must follow; laying broad and deep the foundations of her missionary enterprise, and exhibiting in her fellowship and ordinances the true nature of that community which alone is able to save the world, and into which the world itself is destined to be absorbed in the far-off Divine event when her Lord and Head shall have perfected her and gathered into one, under His own immediate governance, the nations of the saved, purged of all blind ignorance and all wilful rebellion against His throne.

Elements met with in Acts.

Let us now turn to some of the elements we encounter in this book of the workings of the Holy Spirit in the Church.

I. Power.

I. The first thing we observe in the disciples, when baptized with the Spirit, is power. Exerted inwardly, it produced illumination, courage, and joy; working outwards, it resulted in fervent zeal, leading them to praise God without fear of man, and to give testimony to the Resurrection of the Lord Jesus. St. Peter, who had shown special timidity, now displays special boldness, speaking for the others, and proclaiming Jesus to be the Christ. They were "enriched in him, in all utterance and all knowledge." Their speech and their preaching was "not in persuasive

1 Cor. i. 5.

words of wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii. 4.

II. The tongues were the outcome of this exalted condition. We have three instances of the exercise of this singular gift in the Acts of the Apostles: the first, the Pentecostal occasion; next, the baptism of Cornelius and other Gentiles; and lastly, the case of the Ephesian disciples upon whom St. Paul laid his hands. These must be regarded as examples of what was common, though not universal, amongst the members of the Church. "Do all speak with tongues?" II. Tongues. Acts ii. 4; x. 46; xix. 6. 1 Cor. xii. 30.

"Divers kinds of tongues" are spoken of by St. Paul as amongst the *χαρίσματα*, or gifts of God to the Church; later, tongues and prophecy are alike declared to be of an inferior order of worth to the grace of love; while reasons are given for preferring prophecy to tongues. Tongues themselves are said (1) to be addressed to God; (2) to edify the speaker, which shows that the utterer must have had a conscious meaning; (3) to require interpretation if the edification of others is to follow the exercise of the gift; (4) to be a sign to unbelievers; (5) to require careful regulation in use. The fact that after a time tongues ceased in the Church points to the conclusion that the gift had fulfilled its function, which, as we have seen, 1 Cor. xii. 28. 1 Cor. xiii. 1 Cor. xiv. 1–5 sqq. 1 Cor. xiv. 2. 1 Cor. xiv. 4. 1 Cor. xiv. 5, 13, 27, 28. 1 Cor. xiv. 22. 1 Cor. xiv. 27.

was to strike the imagination of the hearers and thus attract their notice to the message of the Gospel at the critical moment when it was first proclaimed, a stage at which it had not had time to produce those beneficial results in the world which at a later period served to recommend it to the attention of mankind, and to which each succeeding century has added weight and volume. The gift of tongues, therefore, is no longer required in the Church, and it is plain that, however valuable they were at first as a witness, it is not to be desired that the faith of the Church should rest upon a continual succession of miraculous manifestations.

III. Witness to Christ.

III. With the tongues came the far more important delivery of the Apostles' witness to the Resurrection and mediatorial character of the Lord Jesus. The testimony to Christ, as recorded throughout the Acts, is chiefly testimony to His Resurrection. To enlightened minds the Old Testament was redolent of the Resurrection; and the Holy Spirit, by opening their understandings, teaching them, and leading them to all the truth, as had been promised by Our Lord, enabled the disciples to apply Old Testament prophecy to the fulfilment of the promise of God in Jesus of Nazareth. This witness was given with all boldness. To the Jews of Our Lord's

Acts iv. 1–12, 29–31.

day, it was the means of awakening the conscience, for they had brought about the Crucifixion. To all it was the assurance of judgment, and the revelation at once of human need and of its remedy. Acts ii. 37. Acts xvii. 31.

IV. The Effusion of the Spirit, though it did not come upon the multitudes but upon the disciples, was nevertheless for the ultimate benefit of the multitudes, since the Spirit came to convey power to deliver the witness, and the effect of the witness was faith on the part of the hearers: "Belief cometh of hearing, and hearing by the word of Christ." Conversion, therefore, from amongst those outside the Church was the natural and necessary sequel to the outpouring of the Spirit upon the Church. It took place in its normal form at Pentecost, but was repeated whenever an individual apostle, deacon, or other believer, filled for the occasion with the Divine Spirit, bore witness to Christ. It is the same still. Conversion of those previously unbelieving follows the gift of the Spirit to those who already believe. IV. Faith.

V. Those who expressed faith in Christ were at once admitted into the fold of the Church. In accordance with Our Lord's command, they were baptized. Baptism was, and ever has been, the regular method of admission to the Church of Christ. The V. Ingathering. Acts ii. 41; viii. 12, 38; ix. 18; x. 48; xvi. 15; xviii. 8; xix. 5.

Holy Spirit, from the first, gave, and ever gives, effect to the institution of Christ. The case of the first Gentile admissions is no exception to the rule. It is true that, by a highly significant Divine act, the descent of the Spirit upon them, Cornelius and his friends and household were added to the faithful. Yet the Spirit in no way set aside Our Lord's command to baptize. St. Peter asks, "Can any man forbid *the* water, that these should not be baptized, which have received the Holy Ghost as well as we?" These words indicate both his sense of the necessity for baptism and his appreciation of the twofold nature of a sacrament. Pentecost added three thousand new members to the Church. Subsequent baptisms quickly added two thousand more. From that time to the present, every baptism, worthily received, has been the extension of Pentecost.

Acts x.

Acts iv. 4.

VI. Formation of the Church.

VI. The Pentecostal ingathering was the birth of the Christian Church. Yet it was nothing more than the true development of the Old Testament promises, which, as in the glowing periods of Isaiah, had held forth to view the glories of the Day of the Lord. The Church, formed thus by the influence of the Spirit, possesses a unity which is His gift, just as her faith and her life are His gifts. The unity of the Church is created by the

See Eph. iv. 3.

indwelling of the One Spirit, who effects her union with Christ, the One Lord, uniting every member to the Head and to every other member in the One Body, in view of the One Hope, in confession of the One Faith, and in the seal of the One Baptism, within the sphere of the rule and of the love of the One God and Father of all. This unity is therefore, on the one side, a spiritual one, since it is the very work of the Holy Spirit Himself. But, on the other hand, it is not an invisible one, for it is sealed by baptism and realized in fellowship by the Ecclesia.

The bonds of the infant community were simple and practical: "They continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Here are four points, unless indeed the second clause is epexegetic and we are to regard the breaking of the bread and the prayers as explanatory of the nature of the fellowship. Acts ii. 42.

1. The Apostles' doctrine is doubtless that instruction in the Faith which would be given by them as occasion required. New converts would feel the need for further teaching. The subject-matter of these instructions would naturally be the teaching delivered by Our Lord to His disciples, and more especially that which He expounded to them during the great Forty Days. It was the special work

1. The Apostles' doctrine.

of the Paraclete to bring this to the remembrance of those whom Christ had commissioned to teach, and to make it the rallying-point of the unity of the Church. These instructions are embodied in the writings of the New Testament and summarized in the Apostles' Creed.

2. The fellowship.

2. The fellowship (*τῇ κοινωνίᾳ*). Whether we are, or are not, grammatically to connect this with *τῶν ἀποστόλων*, it is certain that the Apostles were members, and the foundation members, of this fellowship. St. Paul speaks of "being built upon the foundation of the apostles and prophets." This was the unity of the Spirit baptizing all into one body. The image of the body, so entirely apostolic, forbids the modern conception of a unity of mere goodwill subsisting amongst a number of separated communities, with no bond of communion or discipline between them, or that of a mere invisible unity amongst the true believers existing in, or even outside of, these communities. The fellowship of the first members of the Church was complete, and extended, for a brief period in the brotherhood at Jerusalem, even to a voluntary community of goods. Nothing less than an effective, visible unity, in one administrative community, under the same ministry and discipline and in the partaking of one Holy

Eph. ii. 20.

1 Cor. xii. 13.

Communion, can entirely fulfil the ideal set before us in the New Testament, and more especially in this passage of the Acts.

3. The breaking of the bread, whether it be taken to include the Agapé or not, must surely not exclude the Communion of the Body and Blood of Christ. The institution of the Lord's Supper by Christ was clearly with the view of uniting all His people in one great and perpetual commemoration of the sacrifice of His Death. Must we not also add, that such a joint commemoration was to be the seal and cement of their love for one another? Nothing, then, could be more natural than that Christ's people, actuated by a devout love for His memory, and filled with ardent mutual affection, while they looked eagerly for their Master's return, should keep the feast which He Himself had bestowed and enjoined upon them, and which is as necessary to-day and throughout the Dispensation of the Spirit as it was in the Apostolic period.

3. The breaking of the bread.

4. The prayers in which they continued to unite must have been the joint prayers of the Church; not necessarily liturgical in form, but specifically Christian in character, and including thanksgiving for redemption, ascription of praise to God, worship of Christ and prayer for His speedy return, while the

4. The prayers.

continual presence and indwelling of the Paraclete was constantly invoked. The worship of the Early Church must have been the echo of the praises of the Day of Pentecost. The prayers may have been based upon Jewish synagogue worship, but must have risen far above it. And further, there must have been the intermixture of "psalms and hymns and spiritual songs," and the Great Prayer, which had been taught them by the Lord, must have often been upon their lips.

Eph. v. 19; Col. iii. 16. Comp. St. Matt. xxvi. 30.

VII. Organization. See Acts ii. 44-47.

VII. Following naturally upon the formation of the Christian Church must have come its organization. This at first was very simple. It must be remembered that there was no formal separation from the congregation of Israel, or from either the Temple or the Synagogue. At the same time, the brethren kept together, their chief rallying-place apparently being Solomon's Porch. The Twelve would form the centre. No one amongst the Apostles claimed supremacy over his brethren. The clergy and laity were closely united. Later, we observe a distinct advance in the completeness of their organization. The joint participation in goods and possessions, not imposed by any regulation, but the outcome of the working of the law of love, was the visible token of that perfect

Acts v. 12.

Acts iv. 23-37.

unity of the Spirit in the bond of peace which had been enjoined upon them, though the arrangement was in later times qualified by the necessities of the case. The consolidation of the Church, its fitting of means to ends, its self-adaptation to the changing times it encountered, the measures of self-protection which it adopted, and the like, are analogous to the growth of a great nation, though the history of the living Church is greater than the history of any nation, however great. But this growth has followed the law of a living organism, the Spirit being the informing influence, and the life given by the Spirit expanding and working itself out in various directions. A consciousness of this shows itself in the assembly of the Council at which the question of Gentile circumcision was discussed, and especially in the terms of the letter to Antioch, in which they say, "It seemed good to the Holy Ghost, and to us." Later Councils have adopted less confident language, yet there should ever be a sense of the presence, the assistance, and the unifying action of the Holy Spirit.

Acts xv. 6 sqq.

VIII. In the same manner, the assimilation of new elements did not consist merely in accretions from outside, but was the result of the working of an inner principle of life and growth. *Τὸ ἐπιθυμητικόν* and *τὸ αὐξητικόν* were

VIII. Assimilation.

both at work, but both were πνευματικά. The laws of the natural and spiritual world are identical. The inanimate, taken up into itself by a living organism, becomes a part of the living thing, being itself touched with life. As in nature, the growth of the spiritual body is orderly and conforms to law: "The Lord continued to add day by day to the Church those who were being saved." The law of the Spirit of life in Christ Jesus, through the Gospel, continually set them free from the law of sin and death.

Acts ii. 47. See Speaker *in loco.*

Rom. viii. 2.

IX. Expulsion.

IX. But life abhors the dead thing, that which having possessed life has lost it, that which cannot, touched with life, become part of the living organism. With assimilation there must also be expulsion. As in nature, so in the Church, the foreign substance must be ejected. The dead leaf is shed by the tree, the dead piece of bone by the injured body. In such a way did the living action of the Spirit expel from the Church the unworthy members, Ananias and Sapphira. The Holy Ghost, dwelling and presiding in the body, repelled falsehood and hypocrisy with death. The offenders are told that they have lied to the Holy Ghost, who is not man but God. It was a specimen act, like the stoning of the Sabbath-breaker in the wilderness; not an indication of the certain and invariable action

Acts v. 4.

of the Spirit at all times. The Church, filled with the Spirit, was like a battery full-charged with electricity. The effect of the lightning shock, casting out the alien matter, was two-fold upon those outside the Church. 1. "The people magnified them." 2. But "of the rest durst no man join himself to them." That which was fulness of life to the living was death to the outside meddler.

Acts v. 13.

X. Our Lord had told His disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." His Ascension, followed by the Effusion of the Spirit upon His Glorified Humanity, and consequently upon the members of His Body upon earth, should render them able to do what they could not otherwise have done. Hence, we find wonders and signs wrought by the Apostles in Jerusalem; by St. Peter; by St. Stephen; by Philip; and by St. Paul; and also jointly by St. Paul and St. Barnabas at Iconium. These miracles were the work of the Holy Spirit through the Apostles, as those in the Gospels were His work through Christ. It is equally true to say that they were the work of Our Lord from heaven, operating by His Spirit through the Church on earth. The rationale of this is given by the author of the Epistle to the Hebrews, who speaks of

X. Miracles.

St. John xiv. 12.

Acts ii. 43; v. 12; iii. 7; v. 5, 10, 15, 16; ix. 34, 40; vi. 8; viii. 6, 7, 13; xiii. 11; xiv. 10; xvi. 18; xix. 11, 12; xx. 10–12; xxviii. 3, 8, 9.

Acts xiv. 3.

Heb. ii. 3, 4. the salvation, "which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts (μερισμοῖς) of the Holy Ghost, according to his own will."

XI. Development. XI. The indwelling of the Living Spirit in the Church necessitated development. This was twofold, embracing both office and function.

1. Of office. 1. From the Apostolate were developed first Deacons and next Presbyters, the latter being adopted from the Synagogue. The offices were themselves gifts of the Spirit to the Church, and the ordaining Spirit bestowed upon the holders of these offices, through the laying on of hands, gifts of qualification and of spiritual fulness, enabling them to discharge their vocation faithfully and duly.

2. Of function. 2. The development of function is seen in the remarkable departure initiated by the Holy Ghost in the institution of Foreign Missions. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Spirit and the Church concur in the mission of these Apostles. Again, we read of the various great functions specified by St. Paul in the Epistle to the Ephesians. There are apostles to govern, and prophets to expound, and evangelists to

Acts xiii. 1 sqq.

Eph. iv. 11.

convert, and pastors and teachers to edify; all gifts from the Ascended Christ through the Pentecostal outpouring. And the "diversities of gifts" in 1 Corinthians include nine *χαρίσματα*: "the word of wisdom," so much needed for the practical application of divine truth; "the word of knowledge," by which we grasp the meaning of the deep things of God; "faith," by means of which we speak and act in His service; "gifts of healings," so characteristic of the attitude of the Church, following her Lord, toward the sick; "workings of miracles," remarkably put forth during the time of special need in early Apostolic days; "prophecy," by which the will of God in special cases was made known; "discerning of spirits," a power granted to enable the performance of the duty of "proving the spirits" commanded by St. John; "divers kinds of tongues," such as those spoken at Pentecost; and "the interpretation of tongues," by which that which was profitable to the speaker became of profit to the community as well. All these *χαρίσματα* are of the free bounty of the Holy Ghost, and were brought by Him from the Ascended Lord. In case, however, we should infer that they were all equally designed to be permanently instituted in the Church, we are cautioned that some of them will cease.

1 Cor. xii. 4, 8–11.

1 St. John iv. 1.

1 Cor. xiv. 13.

Not all developments, permanent institutions.

1 Cor. xiii. 8.

XII. Transmission of the Pentecostal Gift.

XII. There was plainly a necessity that the special gift bestowed on the Apostles and first disciples should be transmitted in an orderly manner to believers subsequently joining the Church and to the successive generations of their descendants. These were admitted to the Church by baptism, by which, as by an instrument, they were made "members of Christ, children of God, and inheritors of the kingdom of heaven." This is in harmony with the words of St. Peter, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." The regenerating grace of the Spirit, upon their true repentance and faith, accompanied the administration of the baptismal washing. There was, however, a still further measure of the Spirit, corresponding to the special gift of Pentecost, the nature of which has been discussed already. Those who had been quickened and born of the Spirit would need His perfecting gift, the strengthening, confirming, establishing of their souls in the truth, and the equipment for their life-work as witnesses, and, if need be, martyrs, to the Risen Lord. This is what has been aptly called the

Acts ii. 38, 39.

See Chap. V. *supra.*

χρίσις τελειωτική, the anointing that makes perfect.

Now therefore, as with Joshua, in whose case Moses had employed the same significant ceremony, the laying on of hands was resorted to. This important symbolic action was evidently post-baptismal and confirmatory. The Spirit's action in baptism, when duly received, is life-giving (ζωοποιόν); in the laying on of hands, it is strengthening and perfecting (τελειωτικόν). The latter may be called a higher degree of life. In the one, the Spirit is *Creator*; in the other, *Confortator*.

Laying on of hands.

Num. xxvii. 22, 23; Deut. xxxiv. 9.

See Wirgman, *Doctrine of Confirmation.*

1. The first instance of the laying on of hands for this purpose, which must be distinguished from that for the conveyance of ministerial commission, is found in the account of Philip's visit to Samaria. In this narrative we find a significant position disclosed. The Samaritans had been evangelized by Philip, one of the seven deacons, and had been duly baptized. They had therefore received the grace of the Holy Spirit and His Personal Indwelling (compare the use of the definite article in Acts ii. 38, indicating that the indwelling of the Spirit is the result of baptism, duly received), but they had not received the Pentecostal Gift. They had "life," but not as yet "life more abundantly." They had gone as far as Philip, being a

1. At Samaria.

Acts viii. 5–17.

St. John x. 10.

deacon, could carry them. When, however, the Apostles at Jerusalem heard of this epoch-making occurrence, they commissioned St. Peter and St. John to visit Samaria and complete the work so happily inaugurated. It will be noted that St. Peter acts under orders in this affair, as well as St. John. The mission is of a definite character. Its design was that the Samaritans might share to the full in the gift of Pentecost.

The first step taken is formal and special prayer by the two Apostles that the converts might receive the gift of the Holy Spirit. The aorist tense, *προσηύξαντο*, denotes that the prayer was made once for all. But another tense is used to describe the laying on of hands. This is the imperfect, *ἐπετίθουν*, and it implies that the two Apostles repeated the ceremony in the case of each individual submitted to them; the same tense, *ἐλάμβανον*, implying the constant succession of illapse upon the recipients, who "received [the] Holy Ghost." It was a work reserved to Apostles and worthy of their office. The bishops of the Church have ever since, following the Apostolic example, continued to impose their hands upon the baptized, with prayer; and the strengthening gifts of the Holy Ghost follow. Herein is realized the sevenfold gift of Isaiah, the full nature of which we shall

Isa. xi. 2.

discuss in another chapter. What is all this, indeed, in its essential character, its form, its subjects, and its effects, but the sacred ordinance of Confirmation as we have it to-day? And what is the gift of which we read in this passage, but the same strengthening measure of the Holy Spirit's operation still vouchsafed to the earnest recipient? It is true that we do not to-day hear the subjects of Confirmation speak with tongues or prophesy, nor do they perform miraculous signs. But these phenomena were, as we have seen, extraordinary and temporary in their very nature. Like the blossom on the fruit-tree, they served an immediate and a beautiful purpose, and then fell off, to make way for the more lasting and valuable product.

2. At Ephesus.

2. The same essential character and order, in all respects, appears in the narrative of St. Paul's work at Ephesus. Here, however, the Apostle in question is not one of the original Twelve, but St. Paul, the Apostle of the Gentiles; and the recipients are not Samaritans, but Jews, a complete answer to the allegation that the laying on of hands was a Gentile rite. These "disciples" were like Apollos, who had not improbably instructed them, "knowing only the baptism of John." They may have known of John's

Acts xix. 1 sqq.

See Acts xviii. 24, 25.

testimony to Jesus of Nazareth as the Messiah, but when asked whether they had received the gift of the Spirit at their baptism, they were obliged to reply that they had not even heard that that Spirit had been given to the people of God in conformity with the
St. John i. 33. prophecy of John the Baptist and in harmony with the declarations of the prophets of the Old Testament. St. Paul, on learning the imperfect nature of their spiritual condition, caused them to be baptized into Christ, and then himself administered to them the laying on of hands, precisely as St. Peter and St. John had done at Samaria. Entirely similar was the result. The Holy Ghost came upon them, and on this occasion we read that His coming was accompanied by γλωσσολαλία and prophecy; these gifts serving to show that the Sacred Comforter had come to them indeed.

Confirmation. In these two passages, then, we find Confirmation, as we call it, administered to widely different subjects by Apostles whose calling and work were diverse: on the former occasion, the ministering Apostles being of the number of the Twelve and usually engaged in ministry to Jews but now laying hands on Samaritans, who may be classed with Gentiles; while on the latter, the Apostle concerned is one specially called, outside the circle of the

Twelve, the Apostle of the Gentiles, but here concerned with Jews. From these facts we gather additional evidence of the universal character of the ordinance, which we are indeed justified in inferring to have been designed for all time and for the edification of the Catholic Church at large. It is impossible, with these Scriptures before us, to imagine that it is competent for any branch of Christ's Church to set aside this Apostolic rite, as not being essential, or for any individual Christian to assume that he does not need it. Is it not indeed the seal which St. Paul says follows faith in Christ, and the "anointing" by which all the people of God are consecrated to be prophets, priests, and kings? We may truly call it the ordination of the laity. Blessed is that Church which makes a diligent and a wise use of Confirmation. Blessed is that bishop who affords to the flock of his diocese regular and frequent opportunities of receiving it. Blessed is that pastor who keeps it zealously before the minds of his people, faithfully instructing them in its meaning and advantages. And blessed is he who receives the laying on of hands in a devout and humble spirit, that spirit without which no ordinance can be received with profit; for he shall surely receive the Pentecostal blessing, the strengthening Gift of God the Holy Ghost.

Eph. i. 13; 2 Cor. i. 21, 22.

Gifts for ministry.

The transmission of specific gifts for ministry by the laying on of hands in ordination must be discussed in another section.

XIII. Leading. St. John xvi. 13.

XIII. The leading of the Spirit promised by Our Lord to His servants (ὁδηγήσει ὑμᾶς) was not confined to the search for truth. It was also granted to them for the practical requirements of their work. We find an

Acts viii. 26.

angel sending Philip the deacon to the Gaza highway for the purpose of evangelizing the

Ch. viii. 29.

Ethiopian, and, later, the Holy Spirit Himself instructing him to approach the chariot, and, after the baptism of the convert, conveying

Ch. viii. 39.

Philip miraculously to Azotus. In the following chapter a vision is sent to Ananias com-

Acts ix. 10 sqq.

missioning him to visit the praying Saul, thus

Acts ii. 17.

exemplifying the prediction of Joel, cited by St. Peter at Pentecost, "Your young men shall see visions." This particular vision was especially noteworthy, because it was an appearance of Christ, who in the Pentecostal Dispensation appears to men by His Spirit.

Acts ix. 12.

The simultaneous vision of Ananias appearing to Saul was a confirmatory operation of the

Ch. ix. 17.

Spirit, previous to his being himself filled with the Holy Ghost. A parallel case is that

Acts x. 3 sqq. and 30–32.

in which the vision of an angel is sent to Cornelius to prepare him for his meeting with St. Peter; while St. Peter himself receives definite symbolical instruction by means of

the vision of the great sheet, to prepare him for the admission of Cornelius to baptism, and, as in the case of Philip, the Holy Spirit Himself follows with an intimation that the messengers of Cornelius were seeking him. The Personality of the Spirit, who spoke directly both to Philip and to St. Peter, is distinctly implied. Acts x. 9 sqq. Ch. x. 19.

Even more than a vision is granted to St. Peter in the prison at Jerusalem, when the angel of the Lord is sent to release him, at the time of the Passover. In fact, the angel's visit is explicitly distinguished from a vision in the narrative, as indeed the nature of the case requires. Acts xii. 7–10. See Acts xii. 9.

The missionary call to Barnabas and Saul at Antioch is distinctly attributed to the Holy Ghost, who probably spoke through the lips of one of the "prophets and teachers" named in the narrative, and, as the two Apostles would hardly designate themselves for the work, it must have been through one or more of the three, Simeon Niger, Lucius of Cyrene, and Manaen. These also laid their hands on Barnabas and Saul, an act which, whether or not to be regarded as strictly an ordination, certainly carried a commission and must doubtless have been followed by some enabling gifts of the Holy Ghost. From this time forth, Barnabas and Saul are called Apostles. Acts xiii. 2, 4. Ch. xiii. 1.

Acts xvi. 6. The next instance of leading is a remarkable one. In the travels of the Apostle Paul throughout the Phrygian and Galatian country, we are told that he and his companions were forbidden by the Holy Ghost to preach the word in Proconsular Asia; and in the next verse "the Spirit of Jesus" refuses them permission to enter Bithynia. They were evidently being headed up for the seacoast, and more especially for Troas, to which in due course they came. These restraining influences of the Spirit are followed by a directing movement in the vision of the Man of Macedonia, which, as with the other visions described in this book, must have been a definite appearance and not a dream.

See Sir W. Ramsay, *St. Paul the Traveller.*

Ch. xvi. 7.

Ch. xvi. 9.

Acts xviii. 9, 10. Another vision of Christ, in the power of the Holy Spirit, was vouchsafed to St. Paul to strengthen his faith for the difficulties of the work at Corinth.

Acts xxiii. 11. So again, in the perilous time at Jerusalem, after the hearing by Ananias the high priest, Christ appeared to St. Paul in the night to encourage His servant and to assure him that he must witness for Him at Rome.

Acts xxvii. 23, 24. Lastly, a vision was granted to St. Paul on board ship, during the storm at sea. It is another appearance of an angel, most striking under the circumstances of the wild weather and the darkness of the night. The message

is to tell him that he must appear at Rome before the Emperor, and that, in answer to his prayers, all on board were to be saved from the waves.

We have therefore, in the foregoing, (*a*) the Direct Voice of the Spirit; (*b*) the Personal Appearance of Christ to His servants; (*c*) the appearance of an Angel; (*d*) the Mediate Voice of the Spirit, speaking by prophets. All these must be taken in close connection with the gift of Pentecost, in accordance with the terms of the prophecy of Joel.

XIV. Paraclesis.

XIV. Finally, we have the characteristic work of the Holy Spirit implied in the term "Paraclete," the comfort which He administers to tried and persecuted believers, and the strong aid which He furnishes to them in the conflict. The word παράκλησις occurs four times in the Acts; the verb παρακαλεῖν twenty-two times. Both words are frequent in the Second Epistle to the Corinthians, the tone of which is an admirable illustration of παράκλησις. The word has the double meaning of comfort and exhortation. Usually, the context points to the one of these two meanings that is intended. But comfort is frequently given under the form of exhortation. The utterance of the consoler who speaks and the consolation of the heart of the listener are both alike the gifts of the Paraclete.

B. Doctrinal presentation in the Epistles.

B. We now pass to the second, or doctrinal, presentation of the subject of the indwelling of the Holy Spirit in the Church. This is contained in the Epistles of the New Testament and the Apocalypse. It will be best to adopt the chronological method, endeavouring to trace the development of Apostolic teaching, as the years went by, so far as we can ascertain the dates of the several Epistles left by their respective writers, but treating each author separately.

I. St. James.

I. St. James, there is good ground for believing, was the earliest of the New Testament writers. His Epistle contains no reference to Gentile believers, the inference from which is that it was composed prior to the Council of Jerusalem, about 50 or 51 A.D., at which the discussion turned on the status of Gentile converts. It may indeed have been written considerably earlier in the decade A.D. 40–50, and is probably the earliest of all the books of the New Testament. We turn to it with heightened interest when we consider that, on this supposition, whatever doctrine of the Holy Spirit it may contain is the first in all Christian literature and the nearest to the time of Our Lord.

See Acts xv.

The only passage in which St. James refers to the Holy Spirit is in chap. iv. 5, which we may therefore take as the earliest written

Apostolic teaching on the subject. The reading we adopt is that maintained by Professor J. B. Mayor, in his learned work on this Epistle: "*Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν.*" Here we read *κατῴκισεν* instead of the commoner *κατῴκησεν*, and take *τὸ πνεῦμα* as the subject to *ἐπιποθεῖ*, not as its object. There seems to be a reference in the expression *πρὸς φθόνον*, which follows naturally after the reproachful term *μοιχαλίδες*, or adulterous spouses of the Lord, to the *Θεὸς ζηλωτής* of Exodus, and to the many expressions in the Old Testament conveying the idea that Israel is the married wife of Jehovah and should be true to Him. Taken in collocation with the words that immediately precede, the passage runs thus: "Whosoever would be a friend of the world becomes thereby an enemy of God. Or think ye that the Scripture saith without meaning, Jealously yearneth the Spirit which he hath implanted in you?" The yearning of the Indwelling Spirit is for the full consecration to God of the abode in which He dwells. We shall note with deep interest that this early Jacobean doctrine of the Spirit contains features placing it in line with the most advanced teaching on the subject.

Ex. xx. 5. Comp. Deut xxxii. 9–12, 16, 19, 21.

Teaching of St. James on the Spirit.

1. In the first place, it obviously implies the Personality of the Holy Ghost. This

1. Personality.

appears from the word ἐπιποθεῖ, "desires," which can only properly be said of a person; and still more from φθόνος, "jealousy." Here, then, in this primitive Christian utterance, we find an antidote to the Sabellian and Semi-arian heresies of later times. St. James teaches the Divine Personality of the Holy Spirit as unequivocally as the most advanced Christian symbols.

2. The love of the Spirit.

2. The love of the Holy Spirit for man is expressed here more vividly and forcibly than anywhere else in the New Testament. πρὸς φθόνον is an adverbial expression, equivalent to φθονερῶς, "jealously"; while ἐπιποθεῖ, "desires," is the same word as is used by St. Paul to convey his longing desire after the Philippians, and by St. Peter in bidding the scattered believers crave after "the spiritual milk which is without guile." We are reminded of the parallel expressions in St. Paul, "the love of the Spirit" and "the fellowship of the Spirit."

Phil. i. 8.

1 St. Pet. ii. 2.

Rom. xv. 30; Phil. ii. 1; 2 Cor. xiii. 14.

3. His indwelling.

3. The indwelling of the Holy Spirit in believers is stated briefly, but certainly, "the Spirit which he made to dwell in us." Comparing this with the words of Our Lord, we find Him promising the living water to abide in the believer, and, speaking directly of the Spirit, He says, "He dwelleth with you, and is in you" (ἔστι appears more probable than

St. John iv. 14; vii. 37 sqq.

ἔσται). St. Paul, too, has many passages teaching the Spirit's indwelling. But although St. John and St. Paul develop this doctrine more fully than St. James, they do not state it with greater directness or certainty of touch.

See Rom. viii. 11; 1 Cor. iii. 16; vi. 19; Gal. iv. 6.

4. If we read, with scholars of weight rather than number, κατῴκισεν, "made to dwell," in preference to κατῴκησεν, "took up his dwelling," we must make ὁ Θεός, God, the subject, and take ὅ as the object: "The Spirit which he (God) made to dwell in us." This suggests the Temporal Mission of the Holy Ghost, a subject of the first importance. The glad obedience and co-operation of the Blessed Spirit with the Father and the Son, in His coming to dwell in grace in the Church, is a subject for adoring reflection. The reading κατῴκησεν would imply the voluntary action of the Spirit as distinguished from His Mission.

4. The Temporal Mission.

5. The antithesis between the Holy Spirit and the world, and the struggle between them, is powerfully stated by St. James: "Whosoever therefore makes it his aim (βουληθῇ) to be a friend of the world, thereby is constituted (καθίσταται) an enemy of God. Or (ἢ indicates the only alternative) the Scripture has no meaning when it says (κενῶς ἡ γραφὴ λέγει), "The Spirit which he made to

5. The Spirit's struggle with the world.

dwell in us jealously yearns for the entire devotion of the heart." The Spirit, then, who is the cause of every good thing in us, resists the tendency of our nature to ally itself with the evil in the world. This teaching of St. James finds a parallel in St. Paul's teaching as to the works of the flesh and the fruit of the Spirit, and the lusting, or tendency, of the Spirit is placed in undying opposition to that of the flesh. So, in Eph. iv. 30, all false, corrupt, and dishonourable conduct is said to "grieve the Holy Spirit of God."

Gal. v. 16–18. Comp. vi. 8.

6. His bestowal of proportionate grace.

6. The claim of God to full consecration on the part of the Christian is followed by a statement that an increase of grace will be granted, proportionate to the urgency and completeness of that claim: "But he giveth more grace." That is, while it is true that the Holy Spirit, with a longing desire amounting to passion, yearns for the absolute surrender of the heart to God, thus making a claim upon us which our feeble and unworthy nature is unable of itself to satisfy, yet the more jealously He loves us and the more intolerant He is that our love should be shared between Him and the world, the greater is the grace with which He aids and strengthens our weak endeavours to yield ourselves to Him, and with which He re-

wards our compliance with His demands. As there is no limit to the consecration which He seeks, so there is none to the sanctification which He bestows.

II. We come to the Pauline Doctrine. II. St. Paul. (First group.)

1. The earliest extant Epistle of St. Paul is 1 Thessalonians, the date of which is attributed to A.D. 52. We turn to it with the utmost interest to ascertain the nature of St. Paul's earliest references to the Divine Spirit. 1. 1 Thessalonians.

a. We are struck at once with the strongly Pentecostal character of these references. The admonition, "Quench not the Spirit," looks back to the fiery tongues, which, though invisible, still burn in the Christian's heart. The "joy of the Holy Ghost" reminds us of the experience of the Apostles upon the reception of the Spirit at Pentecost and the blessedness of the succeeding period. *a*. Pentecostal. 1 Thess. v. 19. Ch. i. 6. Acts ii. 46; viii. 8; ix. 31; xiii. 52.

If we are to read δόντα rather than δίδοντα, in chap. iv. 8, there would seem to be a reference to the gift of Pentecost, unless indeed the Apostle is referring to the conversion and baptism of the Thessalonians, which was, as all such occurrences must be, an extension of Pentecost. Acts xvii. 1–9; 1 Thess. i. 5, 6.

b. The evidential value of the gift of the Spirit accompanying the word in power and *b*. Evidential. 1 Thess. i. 5.

in much assurance is the first of all the views of the subject in the Epistle. The whole passage is a remarkable comment on Our Lord's words in Acts i. 8, the promise of the Holy Ghost there given, and of its results in the witness to Christ spreading to the most distant quarters of the earth, being fulfilled to the letter in the case of the Thessalonians.

1 Thess. i. 5–8.

c. Personality of the Spirit.

c. The Personality of the Holy Spirit is as vividly realized by St. Paul in A.D. 52 as it had been by St. James a few years earlier. In the words, "God, who hath also given unto us [or "you"] his Holy Spirit" (*τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς*), the repeated definite article and the *ἅγιον* both strongly convey the impression that the Holy Ghost is being spoken of as a Personal Being.

1 Thess. iv. 8.

d. The Sanctifier.

d. The work of the Holy Spirit in sanctification is brought out in a marked degree in the same verse, which makes it clear that the Blessed Spirit is absolutely opposed to every form of that impurity of life against which St. Paul is directing his argument.

2. 2 Thessalonians.

2. The Second Epistle to the Thessalonians has a single reference to the Spirit, "God . . . hath chosen you to salvation through sanctification of the Spirit," which supports the teaching of the First Epistle in regard to holiness as the Spirit's work. The

Ch. ii. 13.

sanctification of the Thessalonians could be recognized, because it was seen, and it was the test and evidence of their election of God, which could not be seen.

3. An interval of some five years brings us to the year 57, in which St. Paul wrote his Epistles to the Corinthians and Galatians. During that period, the Spirit of Truth, dwelling in the Apostle, has taught him deeper lessons concerning Himself. (Second group.) 3. 1 Corinthians.

a. One of these is the office of the Holy Spirit in revealing to us the thoughts of God. These are known to Him because He is God's Spirit, just as the thoughts of a man are known only to the man's own spirit. In some respects, then, and certainly in respect of knowledge, the created spirit of man is like the uncreated Spirit of God. In this lies a partial explanation of the truth that man is made in the image of God. *a.* The Revealer. 1 Cor. ii.

But, further, the Spirit who is thus conscious of the deepest thoughts of God issues out from God (ἐκ), and is conferred first upon the Apostles (ἡμεῖς δὲ . . . ἐλάβομεν), and through them upon the Ecclesia of God gathered in by their means. He communicates the Divine thoughts to human beings, first, by raising their nature from the level of the merely intellectual to the spiritual, and 1 Cor. ii. 12.

then by revealing these sacred mysteries to the spiritualized nature by means of a supra-human teaching, and enabling them in turn to utter the same thoughts to those who
1 Cor. ii. 13. can receive them, suiting spiritual matters to spiritual persons. The terms St. Paul applies to such are, "the perfect" (τελείοι) and "the spiritual" (πνευματικοί). It is thus that, having the Spirit, they also have the mind (νοῦν) of Christ.

b. The Indweller.

b. The next lesson of this Epistle concerns the indwelling of the Spirit in man.
1 Cor. iii. 16; vi. 19. The two passages, "Ye are a temple of God, and the Spirit of God dwelleth in you," and "Your body is a temple of the Holy Ghost," are complementary. In the former we have the corporate Church; in the latter, the body of the individual Christian, presented as the temple in which the Spirit dwells. Each living stone goes to make up the complete living temple, the shrine of the Spirit. In the former passage, the indwelling of the Spirit in the corporate Church is used to correct the unhappy party spirit which existed at Corinth; and in this case the Spirit is the Spirit of unity. In the latter passage, the indwelling of the same Spirit in the body of the believer is employed to rebuke the sin of fornication into which some of the Corinthian believers had fallen; and

in this case the Spirit is the Spirit of sanctification. In each case we encounter the definite article, denoting the Personal Spirit, and not merely His influences. It is the glory of the Shekinah dwelling in the midst of God's Israel, giving it unity and holiness.

c. Later, we meet with one brief sentence in which St. Paul claims to be the organ of the Spirit in respect of the views which he is setting forth: "I think that I also have the Spirit of God." He here places himself beside other teachers who were generally acknowledged to be guided by the Spirit, and modestly but unequivocally affirms himself to be no less inspired than they.

c. The Inspirer.

1 Cor. vii. 40.

d. The important passages concerning the *χαρίσματα*, so far as the gifts themselves are in question, are discussed in another chapter. They are referred to here only for the doctrinal purpose of showing—

d. The gifts. 1 Cor. xii. and xiv.

α. That their object was to build up the Church and to glorify Christ, as being the gifts of the One Spirit;

β. That, whatever their value was, they were to be regarded as inferior to the Divine graces, and especially the supreme grace of love; and

γ. That they were not all of equal value and importance; for example, the gift of tongues being inferior to that of prophecy.

2 Corinthians.

We now turn to 2 Corinthians.

e. The fourfold work of the Spirit in the Apostle.

e. In St. Paul's self-defence in the first chapter, he appeals to the work of the Spirit in him as a proof of his true Apostolic position: "Now he that stablisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts." There is here a fourfold wealth of figurative language. The work of the Spirit is, (i.) an Establishment; (ii.) an Anointing; (iii.) a Sealing; (iv.) an Earnest. He returns again to the last figure in a later chapter. In these pregnant terms there lies a whole world of instruction and experience. They are terms that befit the ordinance of Confirmation, when that ordinance is rightly received.

2 Cor. i. 21, 22.

Ch. v. 5.

f. The Spirit the material of the Divine letter.

f. Again, in pursuance of the same line of argument in which he maintains his Apostolic authority, St. Paul declares that the Spirit of God is the material of the Divine letter inscribed in the hearts of the Corinthian believers. The thought lies deep and is almost lost in the fervour of the passage: "Ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." Ink lies upon the surface, but the Spirit goes deeper, even to the very substance of the heart itself.

2 Cor. iii. 3.

g. The next verses dealing with the subject are these: "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." These verses contain one of those statements apparently identifying Our Lord with the Holy Ghost, which have caused so much perplexity to devout minds. But we shall find no confusion of Person between Christ and the Spirit, if we remember that the Spirit dwells within us in order that Christ may dwell within us, that it is the office of the Holy Spirit to testify of Christ and to reveal Him to the soul, so that when the Spirit comes to us we behold Christ, and when Christ imparts Himself to us, He imparts His Spirit.

g. The Spirit to us is as Christ. 2 Cor. iii. 17, 18.

h. If we are to take the expression "spirit of faith" for the Holy Spirit, in the words, "But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak," it will but illustrate the acknowledged truth that faith, or trust in Christ, is the result of the Spirit's work in the soul. It is, in a word, the Spirit of the Psalm here quoted by the Apostle.

h. He is the Spirit of faith. 2 Cor. iv. 13. Ps. cxvi. 10.

i. The Spirit the Agent of union. 2 Cor. xiii. 14.

i. The Epistle concludes with "the communion of the Holy Ghost." This precious phrase brings before us, (i.) the fact that the Holy Spirit, as Bishop Andrewes says, "is sent to be the union, love, and love-knot of the two Persons of the Father and the Son, even of God with God"; (ii.) "and He is sent to be the union, love, and love-knot of the two natures united in Christ, even of God with man"; (iii.) He is the Agent of fellowship between us and the Father; (iv.) and He is the Personal Bond of the Communion of Saints, whether on earth, in Paradise, or in heaven.

4. Galatians.

4. The Epistle to the Galatians comes next for enquiry. The doctrine of the Holy Spirit in this Epistle must be regarded from the special point of view taken by the writer in controverting the false position of the Galatian Church. There are several contrasts drawn, between (i.) Law and Grace; (ii.) Works and Faith; (iii.) Flesh and Spirit; (iv.) The Works of the Flesh and the Fruit of the Spirit; (v.) Bondage and Sonship. The Holy Spirit, working in grace, through faith, becomes the principle of the Christian life. The law could only work through the flesh, producing dead works unto bondage. But the Holy Spirit produces the

Divine fruit of love and the other graces of the Spirit, issuing in the freedom of sonship, "the glorious liberty of the children of God."

a. St. Paul appeals to the consciousness of those whom he addresses, to prove that the gift of the Spirit had been received by them, not by the instrumentality of the works of the law, but by faith. In the third verse, the Spirit, and not the flesh, is shown to be the perfection, as well as the initial principle, of the Christian life: "Received ye the Spirit by the works of the law, or by the hearing of faith? . . . Having begun in the Spirit, are ye now made perfect by the flesh? . . . He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." In this last verse we see that the Pentecostal Gift, promised by Joel, is bestowed through faith; showing that it was in that way the Apostles originally received it.

a. The Spirit received through faith. Gal. iii. 2, 5. Ch. iii. 3. Ch. iii. 14. Comp. St. Luke xxiv. 49; Acts ii. 17, 33.

b. "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." The voice

b. The Spirit of sonship. Gal. iv. 6.

of the Spirit in the hearts of God's children, who have been redeemed from bondage, is the voice of sonship. It is so because He is the Spirit of the Son. He who called upon God, as "Abba, Father," when His Spirit is given to men, causes them to employ the same expression, because God is also their Father as well as His.

St. Mark xiv. 36.

c. The Spirit teaches faith.

c. The Holy Spirit leads men to expect justification with all its blessings, in the way of faith, and not as those who seek to be justified by the law. "For we through the Spirit wait for the hope of righteousness by faith."

Gal. v. 5.

d. The Spirit guides the walk.

d. We are to walk by the Spirit (περιπατεῖτε, with which compare στοιχῶμεν, in verse 25). To walk is to progress; to walk by the Spirit is to progress in the right direction and with the right results. The desire, the strong tendency, of the Spirit, is contrary to that of the flesh. To "walk by the Spirit," to "be led by the Spirit," is to be victorious over the flesh and the law. Then we can neither be condemned by the law, nor can it exercise upon us that polluting effect which it has on those who walk in the flesh. On the other hand, we yield "fruit," in a good sense, and here distinguished from "the works of the flesh." This "fruit" is the

Gal. v. 16.

Ch. v. 17.

Ch. v. 18.

Ch. v. 22, 23.

product of the influence of the Spirit, who, because He is the Spirit of Life, is the true principle of all living fruitfulness. The fruit of the Spirit, here exhibited in a nine-fold order, will be discussed in a later chapter, but we may note that "meekness," one of these nine aspects, appears again in the next chapter, where the truly Spirit-guided man will be more ready to restore an erring brother than to condemn him, meekly remembering his own liability to err. Gal. vi. 1.

e. A striking metaphor is used in this last chapter: "He that soweth unto the Spirit shall of the Spirit reap eternal life." Here the Spirit seems to be the soil in which the Christian sows the seed which issues in a harvest of everlasting life. There is some doubt here as to the precise form of the thought, though none as to its practical effect. *e.* The Spirit the soil of life eternal. Gal. vi. 8.

5. The Epistle to the Romans, which occupies us next in order, was composed in A.D. 58. It is, in relation to the doctrine of the Holy Spirit, as it is in relation to justification, a sister epistle to that to the Galatians. It contains the most glowing passage in the whole of the New Testament, as to the sacred work of the Spirit in the heart of the believer. 5. Romans.

a. Love, the operation of the Spirit. Rom. v. 5.

a. The first passage calling for our notice is the supremely beautiful statement, "The love of God hath been shed abroad in our hearts through the Holy Ghost, which was given unto us." This love is, and can only be, the love of God for mankind, still further defined in verse 8, where it is said that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for (*ὑπέρ*) us." This love is poured out (*ἐκκέχυται*) in the heart, for spiritual refreshment and strength, as a stream of pure water refreshes the thirsty and wearied, in the heat and dust of the day. The metaphor of outpouring naturally introduces the thought of the Holy Spirit, by whom this love of God is made known to us and we are filled with it. The absence of the article (*διὰ Πνεύματος Ἁγίου*) shows that the Spirit is thought of as conveyed to the soul and operating there in His abundant grace. A remarkable parallel to this sequence of ideas is found in the words of Isaiah: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring"; in which passage St. Paul's language may have had its roots. The doctrine of the Spirit in this verse is in entire accord with the experimental treatment of the subject

Isa. xliv. 3

throughout the Epistle, a treatment most attractive to the Christian heart.

b. The eighth chapter of this Epistle is linked with what precedes it by the last verse of chapter vii., which is a cry of victory: "I thank God through Jesus Christ our Lord." This victorious tone is maintained throughout the whole chapter, and grows in passion to the splendour of its close.

b. Rom. viii. a cry of victory.

a. The Apostle says that the law or principle of the Spirit, who is life and gives life, freed him, and therefore all believers, from the principle of sin which issues in death. The usurped authority of sin has been replaced by that of the Spirit. This is accomplished "in Christ Jesus," that is, by virtue of the union of the believer with Christ, which makes it possible for the Spirit to operate within him.

a. Rom. viii. 2.

β. The next thing said of the Spirit is that He is the rule or law after which the regenerate man walks, the result of which is that he is enabled to fulfil the statutes of God's righteous law, and so to please Him, which he could never do so long as he took the flesh for his guide.

β. Rom. viii. 4.

Comp. ver. 9.

γ. Moreover, under the guidance of the Spirit, the Christian applies his whole mind, the reason, the affections, and the will, to spiritual things, and, in so doing, experiences

γ. Rom. viii. 5, 6.

that life which the Spirit imparts, and that peace which is the sense of reconciliation with God: "The mind of the Spirit is life and peace."

δ. Rom. viii. 9. δ. The source of this blessedness is the fact that the Christian is in the Spirit, and the Spirit dwells in him. He is in the Spirit as his sphere of existence and action, the very air which he breathes and which sustains him; and the Spirit is in him as the energizing, motive power, which he gladly and willingly obeys. St. Paul adds a caution, delicately expressed, but unmistakable in its effect, that to be without the Spirit is to be without Christ, for the Spirit and Christ cannot be sundered. It is based upon the deep, though limited, identification conveyed in the words, "Now the Lord is the Spirit."

2 Cor. iii. 17.

ε. Rom. viii. 10, 11. ε. In the next two verses St. Paul argues that the indwelling of the Spirit in us is evidence, as it is the efficient cause, of our future resurrection. The body is indeed practically dead (*νεκρόν*), because it is the vehicle of sin, and it will be subject to the law of natural death. But the same Spirit who raised up Jesus from the dead inhabits us and will raise our bodies up, mortal though they are, by the same law and with the same power as that by which the body of the Lord Jesus Himself was raised. It is the argument

of 1 Cor. xv. in a still more perfect and developed form. In that passage, union with Christ is assumed, rather than stated, as the ground of the believer's resurrection. In this, it is explicitly said that Christ's Resurrection and that of His people are equally the work of the one Spirit.

ζ. In the succeeding passage the Holy Spirit is affirmed to be the means whereby we may mortify the doings of the body. He who walks in the Spirit has at hand an infallible remedy for those devices and workings of the flesh which make for sin and consequently for death. It is the Holy Spirit who, to use the language of the Galatian Epistle, "lusts against the flesh," and who, by applying to the believer the crucifixion of Christ, puts to death the evil tendencies of the body, so that they do not realize themselves. At one time St. Paul speaks of the believer dying to sin, and at another of sin being put to death, indifferently. In Rom. vii. 1–4, he interchanges the one with the other. In Gal. vi. 14, he places them in juxtaposition. But, in either usage, the union of the believer with Christ upon the Cross is to be understood as the efficient cause of the death of which he speaks.

ζ. Rom. viii. 13.

η. The fact that the Spirit of God leads us is an evidence that we are God's children.

η. Rom. viii. 14–16.

The sonship wrought by the Spirit is proved by the leading of the Spirit. The reason given is that the Holy Spirit, being the Spirit of adoption, imparts a sense of filial dependence and filial obligation. The fear begotten of bondage has given way to the love of the child. What greater proof could there be that we are indeed God's children? Our human spirit is so touched at all points by the Holy Spirit of God that the testimony of one is the testimony of the other.

Comp. Gal. iv. 5–7.

θ. Rom. viii. 23.

θ. Again, believers have the first-fruits of the Spirit—that is, the first instalment, the inward graces and the strengthening gifts, such as it is open to them to receive in their present condition, to console them under the sorrows and infirmities of that condition, and to assure them of that future resurrection by which they will obtain their final deliverance.

ι. Rom. viii. 26, 27.

ι. And the Holy Spirit is the Spirit of Intercession. This function He exercises within us, even as Our Lord exercises His intercessory function in heaven for us. Christ is the Paraclete in heaven. The Holy Spirit is the Paraclete on earth. And as the Spirit dwells in us in order that Christ may dwell in us, the prayers which the Spirit makes in our hearts with unutterable groanings are in truth the voice of Jesus praying within us.

c. In a later passage, a list of Divine gifts from the Spirit is given. These will be dealt with in a later chapter. The following are named: prophecy, ministry, teaching, exhortation, giving, ruling, showing mercy. The point is, that, all being one body in Christ, the Spirit who has bestowed these χαρίσματα will enable us to use them for the benefit of the whole.

c. Divine gifts. Rom. xii. 6–8.

d. The other references to the Spirit in this Epistle are "joy in the Holy Ghost"; "abound in hope, in the power of the Holy Ghost"; the sanctification by the Holy Ghost of the offering up of the Gentile Churches as a sacrifice to God; and the performance of miraculous signs, in order to convince the Gentiles, by the power of the Spirit given at Pentecost. And the strongly personal touch given by St. Paul in the adjuration to them to pray for him, "by the love of the Spirit," which, in view of the preceding clause, appears to imply the love which the Holy Spirit has for us, is full of the sweetest consolation.

d. Other references. Rom. xiv. 17. Ch. xv. 13. Ch. xv. 16. Ch. xv. 19. Ch. xv. 30.

We now come to the Epistles of the First Roman Captivity, those to the Philippians, Colossians, Ephesians, and Philemon.

(Third group.)

6. The Epistle to the Philippians, dated A.D. 62, has a few passages bearing on the doctrine of the Holy Ghost, each of which

6. Philippians.

appears to be coloured by the circumstances of the captivity in which the letter was composed.

a. Boldness. Phil. i. 19, 20.

a. St. Paul tells the Philippians that he expects "the [bountiful] supply (ἐπιχορηγία) of the Spirit of Jesus Christ," in his bonds, in answer to their prayer; and the effect it will produce will be boldness of speech (παῤῥησία), enabling him to speak to the glory of Christ.

b. Christian fellowship. Phil. ii. 1, 2.

b. The opening of the second chapter is redolent of expressions suggesting the Spirit's work. We can but think that the fellowship in the one Spirit, the κοινωνία πνεύματος, of which he speaks, must have cheered his heart when deprived of actual intercourse with his friends.

Comp. Eph. iv. 3.

c. Worship by the Spirit. Phil. iii. 3.

c. The reading of all the best modern editors in the passage translated in the Authorized Version, "which worship God in the spirit," is οἱ πνεύματι Θεοῦ λατρεύοντες, the dative Θεῷ of the Received Text having given way to the genitive. Some would translate this, "who worship the Spirit of God"; as Poole the commentator, who says: "Ita vertendum, *qui Spiritui Dei servimus*. Hinc colligitur Spiritum Sanctum esse Deum, cui cultus debetur." But most scholars understand it, "who worship by the Spirit of God," that is, by His aid and influence, as distinguished from the vain ordinances of the

Judaizing party. May we not also infer that, at a time when St. Paul must have been cut off from the services of the Church, he still realized that the inward power of the Spirit of God enabled him, prisoner though he was, to worship as truly as the Israelite who according to the Levitical rites of the Old Covenant had, in pre-Pentecostal days, made his offering to God in the Temple.

7. The Epistle to the Colossians, A.D. 63, being above all things Christological, has but one reference to the Spirit. Speaking of Epaphras, St. Paul says, "Who also declared unto us your love in [the] Spirit" (*τὴν ὑμῶν ἀγάπην ἐν πνεύματι*). Lightfoot points out that *ἐν πνεύματι* is connected with *ἀγάπην*, which suggests the thought of Gal. v. 22, the love which is the fruit of the Holy Spirit's action being shed abroad in the hearts of the Colossians and manifesting itself in the mutual affection of saints towards one another.

7. Colossians.

Ch. i. 8.

Comp. Rom. v. 5.

8. The Epistle to the Ephesians, carried to Asia from St. Paul by Tychicus and Onesimus, together with those to the Colossians and Philemon, has several important references to the Spirit.

8. Ephesians.

a. The first, which is Pentecostal, is the opening passage, "The God and Father of our Lord Jesus Christ, who blessed us in all blessing of the Spirit," the aorist

a. The Pentecostal Gift. Eph. i. 3. (Alford.)

participle, εὐλογήσας, pointing to the great act by which this blessing was originally conveyed to the Church. The Three Persons of the Blessed Trinity are here seen to be all concerned in the gift.

b. The seal and earnest. Eph. i. 13.

b. The next passage is experimental, "in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." The promise alluded to is that of Joel, cited by St. Peter at Pentecost. The seal is partly outward, in the reception of baptism; partly inward, in that of the sevenfold gift of the Spirit, bestowed in answer to the prayer of faith. The seal denotes Divine ownership, but the earnest indicates the obligation into which God Himself enters, to give the full inheritance in due time.

c. Wisdom and revelation. Eph. i. 17.

c. Again, we read of "a spirit of wisdom and revelation in the knowledge of [Christ]." This is, of course, a gift from the Holy Spirit Himself, by whose gracious operation the mind of man is enabled to understand the grace of God in Christ.

d. Access in one Spirit. Eph. ii. 18.

d. Next, we are told that through Christ both Jews and Gentiles have their access "in one Spirit" unto the Father. Here the Spirit is the unifying Agent, causing all believers of whatever race to be one. They are one with Christ, and one in Christ.

e. This unity is further compared to that of a temple. The building has Christ for its corner stone, and the Apostles and Prophets for its foundation. It grows into a temple in the Lord. It is both in process of building by the Spirit, and in it the Spirit Himself dwells, so constituting it "a habitation of God."

e. The one temple. Eph. ii. 20–22.

f. In the following chapter, it is stated that the Spirit reveals by the instrument of prophecy to the Apostles and Prophets that which the reason of men could not of itself discover, namely, the co-heirship, co-membership, and co-partnership in the promise, of the Gentiles with the Jews, which is indeed the mystery of Christ.

f. Revelation of Gentile vocation. Eph. iii. 5.

g. Later in the chapter we find a prayer that the Ephesians might be "strengthened with power through his Spirit in the inward man." There is a wealth of expressions in this passage to convey the idea of the strength which the Spirit gives: *κραταιωθῆναι*, "made mighty"; *δύναμις*, "ability"; *ἐξισχύσητε*, "be made sufficient." We naturally think in this connection of Confirmation, the normal, though not the exclusive, occasion for the bestowal of this Divine gift of strength.

g. Inward strength. Eph. iii. 16.

h. The celebrated passage concerning unity, in the fourth chapter, speaks of "the unity of the Spirit" as having been already granted to

h. Unity. Eph. iv. 3, 4. Comp. 1 Cor. xii. 12, 13.

the Church, and as by all means to be guarded and preserved, the Spirit Himself being one and dwelling in the one Body of Christ.

i. Gifts and functions. Eph. iv. 7–13.

i. After this follows an account of various gifts of the Spirit exhibiting themselves in different functions, such as those of apostles, prophets, evangelists, and the like; which we must leave for discussion in another chapter, but which, it is to be noted, are designed to bring all the members of Christ to unity and perfection.

j. The love of the Spirit not to be wounded. Eph. iv. 30.

j. The Personality of the Spirit is strikingly illustrated by the admonition, "Grieve not the Holy Spirit of God," which they might do, as the context shows, by untruthfulness, by anger running into wrath, by dishonesty, or by corrupt speech, wounding the love of the Sacred Being by (ἐν) whom they had been sealed—that is, set apart as the personal property of God unto the day when redemption shall be manifested in all its completeness.

k. φωτός. Eph. v. 9.

k. Modern editors read φωτός for πνεύματος, the reading of the Received Text, in chap. v. 9, which removes any direct reference to the Holy Spirit, except so far as God is light, just as sin is darkness.

l. Christian joy *v.* intemperance. Eph. v. 18–21.

l. An important injunction comes later in this chapter: "Be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns

and spiritual songs, singing and making melody with your heart to the Lord." Christian joy is to shut out heathen excess, and is to express itself, not as that does, in riotous behaviour, but in psalms and hymns and spiritual songs, for melody and harmony are in close relationship with the work of the Blessed Spirit in the heart. We recall the pithy words of St. James: "Is any cheerful? (εὐθυμεῖ τις). Let him sing praise (ψαλλέτω)." The rule for Christian psalmody follows. It must be "with your heart," "to the Lord," with thanksgiving to God and mutual submission to one another.

m. Lastly, we have the sword of the Spirit (ὅ ἐστιν ῥῆμα Θεοῦ), the weapon forged by the inspiration of the Holy Spirit, employed by Him in the work of sanctifying grace, and of which the use is taught by Him for the purpose of the Christian warfare. By means of this sword, wielded with consummate skill, Our Lord obtained His victory in the Wilderness of Temptation. It is the same sword (ὁ λόγος τοῦ Θεοῦ) which, in the hands of the Spirit, penetrates "to the dividing of soul and spirit," and is "quick to discern the thoughts and intents of the heart." With its sharp blade in hand, believers are for ever enabled to withstand all onsets of "the spiritual hosts of wickedness in the heavenly places" (ver. 12).

m. The sword of the Spirit. Eph. vi. 17.

St. Matt. iv.

Heb. iv. 12.

9. Philemon.

9. There is no reference to the Holy Ghost in the Epistle to Philemon, A.D. 63, full as that brief letter is of the evidence of His influences.

10. Titus. The Spirit renewing. Tit. iii. 5.

10. In his letter to Titus, St. Paul speaks of the "renewing of the Holy Ghost, which he (*i.e.* the Father) poured out upon us richly, through Jesus Christ." The reference is Pentecostal, as can hardly be doubted, but the work of the Spirit referred to is more fundamental and vital than the specific gift bestowed upon the Church on that occasion. The "renewing" (*ἀνακαίνωσις*) must be distinguished from the "regeneration" (*παλιγγενεσία*), inasmuch as the latter is complete from the first, while the former is continuous and progressive. The Collect for Christmas Day excellently exhibits this distinction, "that we being regenerate . . . may daily be renewed by Thy Holy Spirit." The gift of the Spirit, here as ever, originates with the Father and is mediated by Christ.

11. 1 and 2 Timothy.

11. The First Epistle to Timothy, A.D. 64, follows next.

a. Justified in the Spirit. 1 Tim. iii. 16.

a. In the rhythmical and creed-like passage in which the writer identifies the mystery of the religious life with Christ, it is said that Our Lord was "justified in the spirit" (*ἐδικαιώθη ἐν πνεύματι*). If we regard *πνεῦμα* here as implying the human spirit of Christ, it is still

true that the mighty operation of the Holy Ghost upon and through Him, as witnessed by others, and more especially His disciples, attested the perfect inward confidence in His own truth and righteousness by which He is here said to be "justified." On the other hand, ἐν πνεύματι may well imply the Holy Spirit, the absence of the article indicating His influences rather than His Person; and in that case we shall see in it a reference to the display of Divine power throughout Our Lord's ministry, from His Baptism to His Ascension.

b. Again, the Spirit, "who spake by the prophets," including probably St. Paul himself and other believers of his day who possessed the gift of prophecy, such as Barnabas, Simeon, Lucius, and Manaen, mentioned in the account of the mission of Saul to the Gentiles, is said to "say expressly" (ῥητῶς), entering a caution against approaching apostasy, to which men are to be incited by evil spirits who cause them to wander.

b. The Spirit warning. 1 Tim. iv. 1.

Acts xiii. 1.

c. The reference to the χάρισμα communicated to Timothy will be considered in the next chapter, as will also that to the same gift in ordination in the Second Epistle.

c. The χάρισμα of Timothy. 1 Tim. iv. 14.

2 Tim. i. 6.

d. Later, the Holy Spirit is spoken of as furnishing, through His indwelling, the power

d. The power to guard the faith.

2 Tim. i. 14. to guard the deposit of the faith, already committed to Timothy.

e. Inspiration. 2 Tim. iii. 16. *e.* The subject of inspiration, contained in the words πᾶσα γραφὴ θεόπνευστος, will also receive attention in its place (see Chapter VII.).

We have thus followed the doctrine of St. Paul concerning the Blessed Spirit throughout his Epistles in chronological order. We now turn to the Petrine doctrine.

III. St. Peter. 1. 1 St. Peter. III. 1. The First Epistle of St. Peter is attributed to A.D. 64.

a. Sanctification. 1 St. Pet. i. 2. *a.* At the very outset we meet with a phrase identical with one of St. Paul in 2 Thess. ii. 13, "in sanctification of the Spirit" (ἐν ἁγιασμῷ Πνεύματος), where sanctification is regarded as the condition in which election operates. We know, from St. Peter's reference to the Epistles of St. Paul, that he was familiar with them, and we conclude that he may have taken this phrase from the passage quoted. The doctrine of both Apostles agrees, sanctification being attributed to the Holy Spirit as its efficient cause. It is, of course, assumed here that 2 St. Peter is in reality the work of the Apostle to whom it is attributed.

2 St. Pet. iii. 15, 16.

b. The Spirit of Christ. 1 St. Pet. i. 11, 12. *b.* The next reference to the Third Person is important. He is called "the Spirit of Christ"; but, as the time referred to is the period before the Incarnation, we realize that it

is the Eternal Son that is meant. From this we infer the true Godhead of Christ, and see shadowed forth the Procession of the Spirit from the Son. Further, we gather that it was the same Spirit who inspired the Old Testament prophets that also enabled the Apostles to preach the Gospel; and that the message of the former, predicting the sufferings and the glory of Christ, had its counterpart in the preaching of the latter, declaring the accomplishment of these old-time predictions. Thus the Holy Spirit both foretold the advent of Christ and announced Him when He had come. The expression, "the Spirit of Christ," like the former one, "sanctification of the Spirit," is common to St. Peter and St. Paul.

See Rom. viii. 9.

c. "The Holy Ghost sent down from heaven" is, of course, a Pentecostal reference. Ancient Prophets and New Testament Apostles were alike inspired by Him; but He was "in" the former, whereas upon the latter He was "sent down."

c. Sent down. 1 St. Pet. i. 12.

d. He who has been already spoken of as the Spirit of sanctification, the Spirit of Christ, and the Spirit of Pentecost, is afterwards termed "the Spirit of glory and the Spirit of God." He is said "to rest" upon believers in persecution. The word ἀναπαύεται is quoted from Isa. xi. 2, LXX, ἀναπαύσεται, thus identifying the Spirit who dwells with us to-day

d. The Spirit of glory and of God. 1 St Pet. iv. 14.

and comforts us in our sufferings with the Spirit of Jehovah in His sevenfold gifts, who, as was foretold by the prophet, should rest upon the Messiah.

2. 2 St. Peter. 2. The Second Epistle of St. Peter belongs to about the year 66 A.D. Its one reference to the Holy Spirit consists of a statement that the prophetic Scriptures of the Old Testament

Ch. i. 21. were the result of His inspiration: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." This passage differs from the

1 St. Pet. i. 11. statement in the First Epistle, "Searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them," first, in referring directly to written prophecy, as distinguished from that which may only have been spoken, or even existing unspoken in the prophetic consciousness; next, in the different image employed, *φερόμενοι*, "carried along," as the gale carries a vessel at sea, whereas, in the earlier passage, the Spirit is said to *dwell in* the prophets; and lastly, the passage in 2 St. Peter has no article before *πνεύματος*, and therefore implies the influence of the Spirit, whereas the former has the article, implying the Person.

IV. St. Jude. IV. St. Jude's Epistle is placed at some

period between A.D. 65 and 80. There is a remarkable likeness between it and St. Peter's Second Epistle, and signs are not wanting that St. Jude borrowed from St. Peter. We therefore take his Epistle next in order.

St. Jude's reference to the Holy Spirit has two aspects.

1. The former of these is toward the corrupt men who make divisions within the Church, whom he calls "sensual, having not the Spirit." However we translate *ψυχικός*, whether by the equivalent "natural," "sensual," "animal," or "psychical," it is in direct contrast with *πνευματικός*. St. Jude's usage corresponds to that of St. Paul, "the natural man receiveth not the things of the Spirit of God," and to that of St. James, who terms the "wisdom" that is united to "bitter jealousy and faction," "earthly, sensual, devilish." *πνεῦμα μὴ ἔχοντες* implies the absence of that Divine nature which is life and holiness. St. Paul's saying, "But if any man hath not the Spirit of Christ, he is none of his," is a complete parallel in thought to this passage. It is because these evil members of the Church have not the Holy Spirit that their lives are godless and irreverent, and that they create schisms within the Christian body.

1. As to *ψυχικοί*. St. Jude 19.

1 Cor. ii. 14.

St. Jas. iii. 15.

Rom. viii. 9.

2. As to true believers. St. Jude 20.

2. The other aspect of St. Jude's doctrine looks towards the true believers. "But ye, beloved," is in sharp contrast to the former description, the antithesis to which is "praying in the Holy Ghost." Here again we seem to have an echo of St. Paul's "The Spirit also helpeth our infirmity" . . . "The Spirit himself maketh intercession for us" . . . "He maketh intercession for the saints according to the will of God"; and also of his admonition to the Ephesians, "with all prayer and supplication praying at all seasons in the Spirit," where the same words occur, *προσευχόμενοι . . . ἐν Πνέυματι.* Prayer is an activity of the Christian life, which reminds us that the Holy Spirit does not employ us as mere instruments or machines, but as beings endowed with will. Yet it is only by His light that we can see, by His teaching that we can know, and by His guiding and enabling that we can pray or act aright.

Rom. viii. 26, 27.

Eph. vi. 18.

V. The author of Hebrews.

V. The Epistle to the Hebrews next claims our attention. If written by St. Paul, it was probably composed in A.D. 65, or, if by another writer, as is more likely, in A.D. 68; but, as it appears, from the allusions in it, to belong to a time previous to the Fall of Jerusalem, we must not put the date later than A.D. 70 or a year or two after that. It would seem almost needless to say that in the interpreta-

tion of this Epistle we must adopt a strictly Jewish, or Judæo-Christian, point of view; but much misunderstanding has arisen from the failure to do so. The doctrine of the Holy Spirit must not be excepted from this rule.

1. Anointing of Our Lord after Ascension. Heb. i. 9. See Ps. xlv. 7, 8, LXX.

1. In the first chapter there is a quotation from a Psalm, applied to the Anointing of Our Lord on His Coronation after the Ascension, where the aorist ἔχρισεν points to a specific occasion, a feature which is missed in the English versions. This last Anointing of Christ was the immediate preliminary to the Pentecostal Effusion, and is presupposed in St. John's words, "The Spirit was not yet given; because Jesus was not yet glorified." St. John vii. 39.

2. Evidential character of Pentecostal gifts. Heb. ii. 4.

2. The "distributions (μερισμοί) of the Holy Ghost," where the Holy Ghost in His influences is to be understood as the thing distributed, together with the signs, wonders, and miracles which accompanied them, are treated evidentially, as the Divine confirmation of the doctrine of the Apostles. In the same way, we find the Apostles Barnabas and Paul citing the same phenomena in support of the Divine sanction of their mission to Gentiles, at the Council of Jerusalem. Acts xv. 12.

3. O.T. inspiration. Heb. iii. 7.

3. The words, "even as the Holy Ghost saith," are prefixed to a quotation from

Ps. xcv. 7, indicating the true inspiration of that Psalm. For similar instances of the recognition of the Holy Spirit's inspiration in Old Testament Scripture, compare chap. ix. 8, referring to Lev. xvi. 2, and other passages; chap. x. 5, quoting Ps. xl. 6, where the Holy Spirit predicts the Incarnation; and chap. x. 15, in which the voice of the Spirit in Jer. xxxi. 33 is regarded as that of a witness rather than an ultimate authority. We shall note, in chap. ix. 8, that the ritual of the Day of Atonement is regarded as the voice of the Spirit in symbol. This Divine symbolism is, in this Epistle, Divinely interpreted by its Author, the Holy Ghost Himself.

See G. Milligan on *Hebrews*.

4. Warnings from the Spirit received.

4. There are two powerful warnings in the Epistle, lest those who have been partakers of the special gifts of Pentecost, the *μεριστοὶ Πνεύματος Ἁγίου* of chap. ii. 4, should fall away irremediably from Christ. The former of these speaks of the impossibility of renewing to repentance those "who were once enlightened and tasted of the heavenly gift, and were made partakers of [the] Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away."

Heb. vi. 4, 5.

5. A second warning.

5. The second of these warnings is still stronger, for in verse 29 the article denotes

the Personal Spirit who is insulted (ἐνυβρίσας) by apostasy from His grace. Heb. x. 26 sqq.

6. In the difficult passage, "How much more shall the blood of Christ, who through [the] eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" we find Our Lord, acting under the same mighty guidance and anointing which had energized Him as the Prophet of His people, now performing the part of their High Priest in offering up a spotless Sacrifice on their behalf, and because of His Anointing presenting an offering capable of purifying not only the flesh, like the old sacrifices, but the conscience. It is also to be observed that the conscience is cleansed from "dead" works because the Spirit is Life.[1] 6. Anointing for sacrifice. Heb. ix. 14. Comp. ch. vi. 1

VI. The Epistles and Apocalypse of St. John remain for examination. VI. St. John.

1. The date attributed to the First Epistle of St. John is A.D. 95. The first direct mention of the Holy Spirit is in chap. iii. 24, but He is referred to by implication in chap. ii. 20, 27, and chap. iii. 9, and again directly in chap. iv. 2, 13, and chap. v. 6–9. In these passages the Holy Spirit is 1. 1 St. John.

[1] G. Milligan, in *The Theology of the Epistle to the Hebrews*, p. 147, argues strongly against "eternal Spirit" being here taken of the Holy Spirit, regarding it as the state of spiritual existence into which Our Lord entered after His Resurrection.

presented as the Unction, the Holy Seed, the Token of Christ's indwelling, and the Witness.

a. The Unction. 1 St. John ii. 20, 27.

a. "But ye (as contradistinguished from the antichrists, being yourselves christs) have an anointing [or chrism] from the Holy One (Christ Himself)." There is a doubt whether we are after these words to read *καὶ οἴδατε πάντα* or *καὶ οἴδατε πάντες*. If it be the former, we render, with the English versions, "and ye know all things"; if the latter, with Westcott, "ye all know (the truth)." In either case, a connection is established between the unction and Divine knowledge. The "unction" is not the process, but the material, the Spirit Himself; and it carries the thought back to the holy anointing oil poured on the head of Aaron. As Christ was anointed by the Father with the Holy Ghost, after His Baptism, so does He anoint His people, that they, in union with Himself and subject to Him, may be priests, prophets, and kings, enriched and empowered with knowledge from on high. The Spirit with whom they are anointed is "the Spirit of Truth," for "the Spirit is the Truth" (see chap. v. 6), and therefore the knowledge He imparts is the knowledge of the truth. This knowledge is a Divine gift, of inestimable preciousness: "He will guide you unto all the truth."

Ex. xxix. 7.

St. John xiv. 17; xv. 26; xvi. 13.

"And ye—the unction which ye received from him abideth in you, and ye have no need that any man be teaching you; but as his unction is teaching you concerning all things, and is true, and is not a lie, and as it taught you, so shall ye abide in him." Abp. Alexander *in loco.*

b. "His seed abideth in him; and he cannot sin, because he is begotten of God." The expression *σπέρμα αὐτοῦ* has been explained in three ways: (*α*) the Divine Spirit entering into the man; (*β*) the Word of God: (*γ*) the believer himself, in which case *αὐτοῦ* must refer to God, and *σπέρμα αὐτοῦ* must be "the children of God." The first of the three is the preferable view, the Seed being the Holy Spirit Himself. This view is strengthened by a reference to *τὸ γεγεννημένον ἐκ τοῦ Πνεύματος*, which is practically identical with the *ἐκ τοῦ Θεοῦ γεγέννηται* of the present passage. The development of the *σπέρμα* in the Christian is the continuous impartation of the Divine nature, which will not tolerate sin. A parallel to the thought exists in the account of Creation, "the fruit-tree . . . whose seed is in itself"; the extension of the same thought in the moral sphere being, "Every tree is known by his own fruit." Where the Divine nature dwells and expands, there is holiness; no place remains for sin; the birth is according to the seed; the life is according to the birth.

b. The Holy Seed. 1 St. John iii. 9.

St. John iii. 6.

Gen. i. 11.

St. Luke vi. 44.

c. The Token of Christ's indwelling. 1 St. John iii. 24.

c. "And hereby we know that he abideth in us, by the Spirit which he gave us." The believer "abideth" (μένει) in Christ; Christ "abideth" (μένει) in him. And as the mode of Christ's indwelling in us is by the Holy Spirit, if the Spirit makes His presence felt within us by "mortifying the works of the flesh and our earthly members, and drawing up our mind to high and heavenly things," we may conclude with joy that Our Lord and Saviour abides in us of a truth. And in the Son, the Father abides in us also: "I in them, and thou in me."

St. John xvii. 23.

d. The Witness. 1 St. John iv. 2, 6, 13.

d. "Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God." "By this we know the spirit of truth, and the spirit of error." "Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit."

1 St. John iv. 2.

First, the test of the presence of the Spirit is the acknowledgment of the Incarnation. It is the office of the Holy Ghost to testify of Christ, and He is "the Spirit of Truth." How, then, can He bear any witness contrary to the truth? It is antichrist and a spirit hostile to God that denies the Divine-human nature of Our Lord. This is not the Spirit of truth but a spirit of error, causing men to wander into perdition. A true confession is the work

Ch. iv. 6.

of the Spirit of God. We should therefore invoke the aid of the Blessed Spirit whenever, either publicly or privately, we confess Christ; nor less when we hear others speak of Him, in order that we may rightly test their utterances. In the last passage quoted, it is love, as a fruit of the Spirit, that attests God's indwelling in us.

Comp. 1 Cor. xii. 3.

1 St. John iv. 13.

Again, "And the Spirit is that which witnesseth, because the Spirit is the truth. Because three are they that bear witness, the Spirit and the Water and the Blood, and the three are for the one" (Westcott). The exerted power of the Spirit in the Church and in the world, put forth after His Pentecostal Coming, and identical with the power of the Truth, by which and in which that action takes place, is a constant witness to Christ on earth; just as the water with which He was baptized, and with which His people are all baptized, is such a witness; and just as the blood of His Sacrifice is such a witness, since from the pierced side of Christ flowed forth water and blood, even as the sacred cup ever symbolizes and commemorates that precious blood-shedding. Thus the Spirit and the Water and the Blood, being three, combine to bear witness to the One Christ.

1 St. John v. 7, 8.

Comp. St. John xvi. 8–15.

2. The references to the Eternal Spirit in

2. The Apocalypse.

the Apocalypse (A.D. 96) may be summed up under the following heads :—

a. Sevenfold operations. Rev. i. 4.

a. The sevenfold character of the Spirit's operations. We read of "the seven Spirits which are before his throne," which suggests the ministry of the Spirit; of Him "that hath

Ch. iii. 1.

the seven Spirits of God," which is in complete harmony with the Procession of the

Ch. iv. 5.

Holy Ghost from the Son; of "seven lamps (λαμπάδες, properly torches) of fire burning before the throne, which are the seven Spirits of God," suggesting the illuminating influence

Ch. v. 6.

of the Spirit; and of the Lamb with "seven eyes, which are the seven Spirits of God, sent forth into all the earth," the eye being the emblem of knowledge. In the sevenfold character of these operations we recognize a

See Isa. xi. 2.

reference to the sevenfold spirit of Isaiah, granted in the first instance to the Messiah, and afterwards, through Him, to those who own allegiance to Him. This subject is discussed in another chapter (X.).

b. Spirituality. Rev. i. 10.

b. The rapt spirituality produced by the action of the Divine Spirit. St. John briefly says, "I was in the Spirit on the Lord's day," that sacred condition apparently being specially connected with the day commemorating Our Lord's Resurrection and with the revelations of grace.

Again, a similar Divine visitation ("straight-

way I was in the Spirit") is followed by a vision of the heavenly throne and its Divine Occupant. Further visions of future judgment and mercy are granted in a similar manner. Surely the same Blessed Spirit who granted these prophetic visions to His Apostles is with us still when we study them and strive to understand and appropriate their meaning and lessons.

Rev. iv. 2.

See chaps. xvii. 3 and xxi. 10.

c. The voice of the Spirit addressing the Churches of Christ and mankind at large. He addresses each of the seven Churches of Proconsular Asia with a separate and suitable message. These constitute a sevenfold message to the whole Church, which is symbolized by the perfect number seven. He proclaims the blessedness of those who die in Christ, thus lifting the veil from the unseen world, for the comfort of the Church at large. And the great Book closes with the Spirit and the Bride, the Church of Christ, testifying, in combination, to the Second Coming of the Lord Jesus, and responding to His announcement, "Behold, I come quickly," with the intense and impassioned appeal, "Come."

c. The Spirit's voice to men.

Rev. xiv. 13.

d. A verse which contains no direct reference to the Spirit, yet has a remarkable illustrative confirmation of *the Dual Procession*: "He shewed me a river of water of life, bright as crystal, proceeding out of the throne

d. Illustration of the Dual Procession.

Rev. xxii. 1.

of God and of the Lamb." The "water of life" must be identified with the water spoken of by Our Lord in St. John's Gospel, and in one passage is expressly declared to be the Holy Spirit. Ezekiel's vision of the Holy Waters is an anticipation of this passage.

St. John iv. 10, 14; vii. 37–39.

Ezek. xlvii. 1.

CHAPTER VII

FURTHER WORK OF THE HOLY SPIRIT IN THE CHURCH

THE Holy Spirit dwells in the Church in no otiose sense or manner. As the principle of life, He ever works, in endless ways bringing about the Divine purpose.

As the Son of Man, who came not to destroy but to fulfil, took His disciples and formed His Church from the Jewish people, so the Holy Ghost, to whose care Our Lord left these His people, took the Scriptures of the Old Covenant as His starting-point in their instruction and enlightenment.

I. In considering, therefore, the development of the Spirit's work in the Church we encounter at once the great fact of His illumination of the Scriptures of the Old Testament. No sooner had the Divine Spirit fallen upon the Church at Pentecost than we find the Apostles expounding the promises and predictions of the Prophets and Psalmists in a new and striking way.

I. Illumination of O.T. Scriptures.

Acts ii.

St. Peter, in his great Pentecostal speech, refers to Joel ii. 28–32 as being fulfilled in the extraordinary occurrences amid which he spoke. He carries the minds of his hearers back to Ps. xvi. 8–11, and shows that this passage is a direct prediction of the Resurrection of Christ. He reminds them of the familiar declaration of Ps. cxxxii. 11, in which God makes oath to David that he shall be the ancestor of the Messiah. He glances at Ps. lxviii. 18, in referring to the promise of the Holy Ghost, which Messiah was to receive; and, finally, quotes directly the famous passage, Ps. cx. 1, as foretelling the Ascension and Triumph of Christ. At the same time, he brings home these passages to their consciences by showing that they had found their application in the Person of Jesus.

Thus a flood of light is shed upon what before had been dark, or at best in twilight. The fulfilment of prophecy, promise, and type in Jesus of Nazareth stands out clear and unmistakeable in the rays of the Divine Spirit, and the words of Augustine are realized, "In Novo Testamento Vetus patet."

This passage, Acts ii., is here employed as a mere specimen of the process of the illumination of the Old Testament, apparent throughout the whole of the New Testament. In

Lord Hatherley's book, *The Continuity of Holy Scripture*, the testimony of the Apostles and Evangelists to all but seven of the thirty-nine books of the Old Testament is drawn out in full and deeply interesting detail. In these quotations we may see the principles and follow the method of application used by the Holy Ghost in dealing with the whole of the Law, the Prophets, and the Psalms. To discuss them fully would require, not chapters, but volumes. But we may note certain principles running through the whole.

1. Divine authorship of both Testaments.

1. The first is, the Divine authorship of the Old and New Testaments equally. The same Holy Spirit moved the Prophets, Psalmists, and Law-givers of Israel, and afterwards revealed the fulness of meaning underlying the words He had inspired: "Men spake from God, being moved by the Holy Ghost." They did so, not always comprehending their own utterances; hence they searched "what time or what manner of time the Spirit of Christ which was in them did point unto." The teaching of Our Lord and the preaching of the Apostles were based upon the old Scriptures, for the inspiration of the Spirit ran through all alike.

2 St. Pet. i. 21.

1 St. Pet. i. 11.

2. Witness of both Testaments to Christ.

2. Another principle is, the witness borne by both the Old and New Testaments to the Mediatorship of Jesus Christ. This is em-

Rev. xix. 10.

bodied in the words, "The testimony of Jesus is the spirit of prophecy," where the latter member, "the spirit of prophecy," is the true subject of the sentence, and the former, "the testimony of Jesus," is the predicate; so that what is in reality stated is that the one great object of all Old Testament utterances is to bear testimony to Jesus as the Messiah. Thus the words of our Article VII. are justified: "The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ." This is therefore the object of inspiration.

3. Indifference to verbal accuracy in O.T. quotation.

See Farrar, *The Bible, its Meaning and Supremacy*, p. 103. He refers, for full analysis, to Turpie, *The O.T. in the N.*

3. A third, and very noticeable, principle is the indifference of the New Testament writers to strict verbal accuracy in quoting from the Old Testament. In one-third of the whole number of Old Testament passages quoted by them, they differ both from the Hebrew original and from the Greek of the Septuagint; and in less than a quarter do they agree with the Hebrew. The bearing of this upon theories of the inspiration of Scripture is obvious; but it should be remembered that no theory of inspiration is put forth in the Holy Scriptures themselves, nor has the Church at any time formulated one for her members. The free Spirit of God has not bound Himself by human rules in His expression of the mind of God to man.

II. The next fact that claims our attention issues immediately from the foregoing. It is the completion of the Canon of Holy Scripture by the inspiration of the books of the New Testament. II. Completion of Canon of Scripture.

The Apostles and Evangelists are the true successors of the Prophets and Psalmists. The Holy Spirit is engaged in one undoubted department of His Pentecostal work when by His promised aid He enables chosen disciples to deliver in writings, characteristic in form and marked with the individuality of their authors, the testimony of Jesus Christ. The oral preaching of the Apostles was temporary, heard by the men of their day; the written teaching is permanent, read by the successive generations of mankind. But the subject is one and the same, Christ; and the inspiring Mind is one and the same, the Spirit of Truth. And as the Holy Spirit after Pentecost threw a flood of light upon the Old Testament, so He continues throughout this Dispensation to be the Interpreter to men's hearts and minds of the Second Testament. To use an accepted phrase, progressive revelation has been followed by progressive interpretation; and it is one of the hopes that cheers on the Church in the long quest and struggle for truth, that, as the time proceeds, she will yet be enabled by Him to discover St. John xvi. 13–15.

new treasures in the Holy Scriptures, in answer to her continual cry, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Ps. cxix. 18.

Consequent cessation of extraordinary gifts.

The Canon of Scripture being thus completed, no need any longer remained for the extraordinary gifts of the Spirit, which consequently disappeared. We are not to expect a revival of these gifts to do for us that which Holy Scripture, itself a Divine and miraculous product, is intended to do; and the occasional craving after them is not a sign of health and vigour, but rather one of spiritual weakness.

The capacity of the Holy Scriptures to enlighten, instruct, and sanctify, both the individual and the Church, and, through them, the whole of human society, has already been disclosed to a marvellous degree. Their possibilities remain to be developed in an infinite series of practical applications, as the Divine Spirit, their Author and Applier, effectuates their teaching and influence by making them the instrument to modify history and to create experience, till in the end it is seen that never once has human thought or human initiative been able to outrun or to overleap the Divine Word, and that in that Word resides every seed of progress, every stirring of life, all the hopes and all the potencies that belong to the human race in its most perfect development

and its supremest success. Our Lord indeed plainly teaches this in His parables of the Sower, the Leaven, the Mustard Seed, and the Seed growing secretly. Already, that is, within nineteen centuries, the effects of the Word of God in the world have been wide and deep. The raising of downtrodden classes and races, the care for the infirm and feeble-minded, the efforts for the amelioration of the condition of mankind, the promotion of a higher ethic, the growth of a better standard and practice of government, the advance of a nobler conception of international relations, are only some of the splendid results of the casting of the bread of God upon the waters of the world. The seed has been scattered; it is being scattered still. To us it is unknown where it falls and how it germinates. But the free Spirit of the Lord, whose instrument it is, is ever invisibly present and unceasingly operative. It is His touch that makes the dead letter a living word. The power of Pentecost is not dissipated into waste, but diffused in an orderly manner throughout the Church and the world, causing the apparently lifeless stock to put forth leaves and buds, that it may give seed to the sower and bread to the eater, and with a rare and subtle power of fertilization drenching the barren sands until the desert shall rejoice and blossom as the rose.

III. Guidance of the Church to all the truth. St. John xvi. 13.

III. This discussion has now led us to the consideration of the far-reaching promise of Our Lord as to the Holy Ghost guiding the Church to all the truth. It is unfortunate that this gracious promise has been so far misinterpreted as to be made to carry the meaning that absolute immunity from error is pledged to the Church, and that such immunity is secured by the residence of infallibility in one bishop who is the earthly head of the Church. An application more suitable to the condition of the Church of this Dispensation belongs to this passage.

1. Nature of such guidance.

1. In the first place, ὁδηγήσει implies guidance, and not compulsion. The guide, in this case the Holy Spirit, conducts the willing follower; He does not guarantee that, whatever be the carelessness, the indifference, or the unbelief, of that follower, he shall, notwithstanding it, arrive at the goal of truth. Yet what a precious encouragement, whether to the whole Church or to the individual seeker after truth, to know that One unseen, and yet indwelling, ever tends in the direction of truth, whose very function is to open truth and to bring men to it, and who, if humbly and believingly followed, will assuredly not leave us until He has brought us to its knowledge and fulness!

2. Again, we should notice that the article

τὴν points, not to truth in the abstract, but to the specific truth about Christ and His kingdom, which it is the special function of the Holy Spirit to reveal. It is "unto" (εἰς) this that He guides, and as all His leadings, taken individually, are true, so, ultimately and collectively, they result in the apprehension of the whole truth (τὴν ἀλήθειαν πᾶσαν), the full-orbed knowledge which corresponds with the perfect Christ. In many ways, in many manners, by the preaching of Apostles and Evangelists, by the writings they have left behind them, by the experience of the individual believer and the history of the Church Catholic, by the illuminating flash of intuition and the laboured decree of the Œcumenical Council, by the long series of patristic writings and the clash of modern controversial discussions, in these and a thousand other channels the Holy Spirit carries the mind of the Church towards its goal, with a sure operation like that of gravitation; and though men and Churches may err (Arts. XIX., XXI.), the whole Church shall at length attain the perfection of Divine knowledge. Age by age, the Spirit has gradually revealed more truth; He has opened out to our minds new meanings in the Sacred Scriptures; He has caused old controversies to pass away, partly by resolving them and partly by lifting us

2. The truth is concerning Christ.

above them; He has made difficulties open the way for progress, and used the attacks of opponents as opportunities for enlarging our horizon.

IV. Effectuating the means of grace.

IV. Furthermore, the Holy Spirit gives effect to all the Church's means of grace.

1. Public prayers.

1. The public prayers of the Church and its stated acts of worship are a chief instrument of the Blessed Spirit. "Praying in the Holy Spirit" (ἐν Πνεύματι Ἁγίῳ προσευχόμενοι) is an exhortation because it is a possibility. Praise, the anticipation of heavenly worship, is a special outcome of the Spirit's voice. Thanksgiving, the characteristic utterance of New Testament experience; the confession of sin that leads to forgiveness and absolution; intercession, the priestly function of believers; prayer and supplication, by which the Spirit "maketh intercession for the saints according to the will of God"; all these are the very speech of the Holy Ghost, as He graciously, lovingly, and intimately moves the minds and hearts of God's people to give free and natural expression to the Divine thoughts and feelings which they love to utter and which God Himself delights to hear. It matters little whether the worship be the stately ritual of the cathedral or the simple offering of the humble gathering in some remote village church. The Spirit can speak wherever

St. Jude 20.

Rom. viii. 27.

the hearts of those present unite in one accord; and "He that searcheth the hearts knoweth what is the mind of the Spirit."

2. The teaching of the Church and the preaching of Christ in the world are still, as in Pentecostal days, the means whereby the Spirit gathers in fresh members to the Body of Christ and brings them to the perfection of the spiritual man. The stones are first quickened and then built up, as living stones, into one holy temple of the Lord, "a habitation of God in the Spirit." Whether it be teaching, reproof, correction, or instruction which is in righteousness, it is alike the instrument of the Spirit, used by Him to accomplish His work.

2. The teaching of the Church.

Eph. ii. 22.

See 2 Tim. iii. 16.

3. The Sacraments of Christ are likewise, in the highest degree, the instruments and vehicles of the Holy Spirit. It is He who effectuates them and gives them their vital character. Without His quickening agency they would be mere dead signs; by Him, they become the media of the most intimate and pervading life, the life of Christ spreading within the nature of man and possessing every part of his complex being; taking him into union with the Incarnation, and communicating to him the virtue of Christ's human nature, by which he becomes united with the Godhead itself.

3. The Sacraments.

a. Baptism.

a. The Second Birth, after the analogy of natural birth, by which we enter the world with its physical and intellectual experiences, introduces us into the kingdom of grace with its new sensations and activities, wiping out the old stains that come to us with our fallen humanity, and sending a cleansing tide of life through the spiritual arteries. Without the Spirit, our baptism would be a bath and nothing more; with Him, it becomes "the washing of regeneration and renewing of the Holy Ghost." We put on Christ, as a rich and noble vesture is put on, being baptized into Christ. We are all baptized "in one Spirit into one body." By the precious juices of the Holy Spirit, the very sap of the Vine, we begin to mature that fruit which is love, joy, and peace.

Tt. iii. 4, 5.

Gal. iii. 27.

1 Cor. xii. 13.

Gal. v. 22.

b. The Eucharist.

b. So likewise with the Eucharist. Its various elements are thus summarized by a present-day writer: "The Holy Communion is a Remembrance, a Sacrifice, a means of Feeding, a means of Incorporation, a Pledge." May we not say that in all these aspects the Holy Spirit effectually operates? It is by His aid that we are able to recall Christ to adoring recollection, and make, by means of the bread and wine, an Anamnesis before men and angels of His great Sacrifice, pleading its merit before Almighty God. It

Canon Meyrick.

is through the same Spirit that we realize its eucharistic character, by which thanksgiving is offered to God for the benefits that flow from the One Sacrifice, and our devotions are united with that Sacrifice; so that both outwardly and spiritually we commemorate it, our Eucharist being, in this sense, an oblation to God, "the sacrifice of praise and thanksgiving." It is by the same Spirit's grace that we feed upon Christ, for it is He who causes Christ to be present to us and who works within us that living faith by which alone we can feed upon Him in our hearts. It is the same Spirit who incorporates us into the Body of Christ, and who builds us as living stones into a living Temple. And it is the same Spirit who makes the Pledge of Grace real and speaking, so that the sacred symbols do indeed inwardly assure us that we are of a truth receiving forgiveness of sins and the promise of the kingdom that is to be revealed.

On the one hand, the Spirit approaches us in the Holy Communion by way of the outward elements. Through them—that is, by their believing use—He makes Christ to be present with us; He utilizes the material substances as means for spiritual ends. It was this that the old liturgiologists meant,

doubtless, by the ἐπίκλησις, or Invocation of the Spirit upon the elements.

But He also operates *within* us, causing us to be faithful recipients, so that we receive not the outward sign alone, but also the inward grace; rendering the bread which we break and the cup which we bless the κοινωνία
1 Cor. x. 16. of the Body and Blood of Christ; and bringing it to pass that the Feeding which we do through His grace does verily increase and strengthen our spiritual life, nourishing and refreshing us in our renewed and immortal nature.

And it is the Spirit who creates, maintains, and extends the unity of the Body of Christ into which He has introduced us. Through Him all believers are one. There is εἷς ἄρτος, ἓν σῶμα. The Holy Communion is a Sacrament of Love. The Holy Spirit is the Spirit of Love. The Sacred Being who is the "love-knot" in the Holy Trinity and the uniting link between the two natures in Christ, is the same who, in this Sacrament, though not in it alone, binds all the members of Christ together into the unity of the Spirit in the bond of peace.

4. The Lord's Day.

4. In pursuance of this line of thought, we must not pass over the Holy Spirit's benediction of the Lord's Day. It is not necessary, in order to realize this, that we should formulate

precisely the relations between the Sabbath of the Old Covenant and the Lord's Day of the New. To both belong the elements of rest and sanctity, but in the case of the latter there is the additional wealth derived from the mediation of Christ, His victory over death, His commission to His Church, the Paschal as well as the Pentecostal Gift of His Spirit, and the ingathering of the first-fruits of His people. And therefore we find the brethren meeting together on the first day of the week, to break bread and to hear the Word of God; both of which, as we have seen, are prime channels for the work of the Spirit in sanctifying and edifying the Church. It is in full harmony with this that we find the beloved Apostle in the later period of his long life writing words that still serve for a motto for the Christian Day of Rest, "I was in the Spirit on the Lord's Day." It is indeed

St. John xx. 21–23.

Acts ii.

Acts xx. 7.

> "in full story
> A taste of Heaven on earth; the pledge and cue
> Of a full feast; and the out-courts of glory."

Then it is that Christian people assemble themselves together, thus manifesting the unity of the Body of Christ; then that they exercise the ministry of almsgiving; then that they partake of the cup of the Lord and break the bread; then that they pray and hearken

Heb. x. 25.

1 Cor. xvi. 2.

Acts xx. 7.

to God's Word. It is in those races and countries where this sacred Day is most consistently observed that physical and intellectual strength is maintained in its highest degree and the religious spirit produces its best fruits. The blessing of the Spirit ever rests in a peculiar measure on the sanctification of the Dies Dominica, the Lord's Day.

V. Special gifts for ministry and administration.

V. We have further to consider the special gifts of the Spirit for ministry and administration in the Church. These include both the ordinary gifts, that is, those which are granted in all ages and to all Churches, and the extraordinary gifts, or those which were given for a temporary purpose at the outset of the Gospel, were afterwards withdrawn, and may conceivably be revived at a future time, when need requires. All alike, however, are special, in the sense that they are bestowed on the Church to be exercised by particular persons for specific purposes, and not by all Christians, as the necessary condition of their membership in the Church.

Common features.

Amidst all varieties of these, the following points must be remembered. First, that all

1 Cor. xii. 11.

are the operations of "the one and the same Spirit, dividing to each one severally even as he will." Next, that they are designed,

1 Cor. xii. 20 sqq. Eph. iv. 11–16.

not to frustrate, but to effect, unity. And

thirdly, that they all tend to the glory and exaltation of Christ. 1 Cor. xii. 3.

1. Our Lord, at a time when John was still baptizing, selected from His disciples the Twelve, who were to be distinguished from the rest in three ways. (*a*) They were to be "with Him," so that they might qualify to bear witness later to His acts, His teaching, and His Resurrection. (*b*) They were to be sent forth by Him to preach; hence their title of Apostle, which was realized partly by their Mission during His ministry; partly, and still more, by their work after Pentecost, when they became the Evangelists of the world and the founders and rulers of Churches. (*c*) They were to have power to cast out evil spirits and to heal diseases. In filling the vacancy created by the defection and death of Judas Iscariot, St. Peter lays down as one of the qualifications of an original Apostle that he must have been in the company of the Lord and the other Eleven from the period of the preaching of John till the Ascension. During Our Lord's ministry He Himself was the immediate source of all the authority and the activities exerted by the Twelve. Their ante-Pentecostal Mission was carried out by the direction and power they received from Him. But after Pentecost, although in every respect they followed the

1. The Apostolate.

(*a*) To be with Christ. St. Mark iii. 14.

(*b*) To be sent forth to preach.

Cp. St. Matt. x. 1 and St. Luke ix. 1.

instructions given them by Our Lord during His ministry, and especially during the Forty Days succeeding His Resurrection, they acted in the power of the Spirit bestowed on them at Pentecost. Between the ante-Pentecostal and the Pentecostal Missions of the Apostles came the Insufflation or Paschal Gift of the Spirit, which we have already discussed. It appears, indeed, from a comparison of St. John xx. 19–23 with St. Luke xxiv. 33, that others beside the Apostles were assembled on this occasion, and we may infer from this and from other considerations that Our Lord's inbreathing of the Spirit was not confined to the Apostles, but was intended for the whole Church. This inference carries important results. Nevertheless, as the executive of the Church, the Apostles stood in special need of the Divine gift, as the heralds of the Gospel of peace and the organizers and administrators of the kingdom of God on earth. Our Lord had begun the work which they were to carry on. It was fitting, therefore, that He should breathe into them the gift of the same Spirit by which He had performed His work, and which He had Himself received, at the outset of His ministry, in the descent of the Dove upon Him. His commission to His Church on this occasion was to remit sins, and even to

See Chap. IV.

retain them. For what purpose would the gift of the Spirit be so needful as for this, and who would need it more than the Apostles, upon whom so much of the burden would fall? In a sense, all members of His Church had this duty imposed upon them, and consequently were partakers of the qualifying gift. But "Are all apostles?" 1 Cor. xii. 29. Nay, "He gave some to be apostles." In Eph. iv. 11. like manner, after the Ascension, the Pentecostal Effusion was granted to the entire Church, and yet the Apostles were the leaders and chosen officers by whom the ministry was duly discharged. The office of the ministry and the gift of the Spirit by which it was supported were alike the gift of the Ascended Christ.

Now it is not difficult to see that there were comprised within the Apostolate two kinds or degrees of function together with their correlative gifts: first, those functions necessary for the foundation of the Church, which, in the nature of things, were largely confined to the original Twelve, and next, those belonging to the subsequent management of the Church, required no less by successive generations of leaders and teachers than by the College appointed by Our Lord. This consideration may assist us to a solution of the question, how far it is possible that

there should be successors to the Twelve. In the sense of personal witnesses of the life, ministry, death, and resurrection of Our Lord, it is of course clear that the Twelve had not, and could not have, successors; and so far as their functions were based upon this qualification, they stand entirely alone. Nor had they successors in the exercise of the extraordinary gifts of the Spirit, specific to their high office. But those functions and these gifts were relative to the foundation of the Church, not to its perpetuation. Other functions and gifts, indeed, were exercised by them for the maintenance of the Church, and in these they might, and did, have successors. For example, the Gospel still had to be preached and baptism administered; the baptized had still to be strengthened by Confirmation; discipline to be exercised; the candidates for the ministry to be duly called and sent; the ingathering of the nations to be proceeded with; the policy of the kingdom to be shaped from age to age; the armies of the Lord to be led forth to the battles and the victories of successive generations. These and many similar functions have ever needed, and will ever need, to be discharged; though the foundation of the Church was laid at the first in all its length and breadth and cannot be added to, the Canon of Holy Scripture

was completed and closed in Apostolic days, and the Church itself in all the essentials of its constitution — its ministry and its laity, its Sacraments and its policy—received from the first its unalterable stamp. The Apostles have never lacked successors; they have them still, because a continual succession of men, qualified spiritually and officially for their high calling, is essential to the well-being of the Church. In all the functions needed to carry on what Our Lord commanded and the Apostles founded, the bishop of to-day is the true successor of the primitive Apostle, and may confidently look for, and in fullest faith count upon and exercise, such of the gifts of the Spirit as are permanently required by, and consequently permanently granted to, the Church of Christ.

2. From the Apostolate were developed in due course, as need arose, and in the most natural manner, first, Deacons, and next, Presbyters. Thus the threefold ministry was completed. These three orders all appear in the New Testament, in which each one stands out in the most marked and vivid character. It is impossible, to a candid reader, to confuse the Apostles with the Deacons, or the Presbyters with either. Each order has its functions assigned to it, and the

2. Development of office.

three orders combine into a perfect harmonized ministry.

a. The Diaconate.

a. In the narrative of the Acts we encounter the institution of the Diaconate, the primary work of which was the care of the poor widows of the Church, especially those of the Hellenist section. They were qualified spiritually, by the gift of the Holy Ghost and of wisdom, and officially, by the laying on of the Apostles' hands. The favour of God so manifestly rested upon this new departure in Church organization that a great accession of spiritual power followed, and Stephen and Philip, though leaders, are probably only specimens of the evangelistic and apologetic company who went forth, fired with zeal and ready both to labour and to suffer for Christ, from the first ordination of Deacons at Jerusalem. The further mention of the Third Order in St. Paul's Epistles, and especially in the First Epistle to Timothy, where the duties and characteristics of a good Deacon in Ephesus are laid down, shows that the institution was not intended to be confined to the Jerusalem or Palestinian Church, but to be a Catholic order in the fullest sense.

Acts vi.

1 Tim. iii. 8–13.

b. Presbyters.

b. There is no account in the New Testament of the institution of an order of Presbyters. But they appear repeatedly in the history of the Acts, being no doubt

Acts xi. 30; xv. 4, 6, 23; xvi. 4; xx. 17.

adopted by the Church from the organization of the Synagogue. On St Paul's First Missionary Journey, it is stated that he and Barnabas "appointed for them elders in every church"; showing that the Apostle was superior to the Presbyters, and possessed the right of ordaining them. We find the mention of Presbyters also in the Epistle of St. James, where the Elders of the Church are directed to pray over and anoint the sick; in the Pastoral Epistles of St. Paul, the command given by him to Titus being to "appoint elders in every city, as I gave thee charge," which shows the congruity between St. Paul's practice and his doctrine; in the First Epistle of St. Peter, in which a very noble, though brief, admonition is addressed to them; and in the Second and Third Epistles of St. John, in which the writer applies the term to himself, as St. Peter also does.

Acts xiv. 23.

St. Jas. v. 14, 15.

1 Tim. v. 1, 17, 19. Tit. i. 5.

1 St. Pet. v. 1–4.

2 St. John 1. 3 St. John 1.

The Elder (πρεσβύτερος) was also an overseer (ἐπίσκοπος). It was reserved for a later time to appropriate the latter term to the Apostolate; and we may surmise that one object of the change in the title may have been to mark the distinction between the original Twelve and those who, in the sense given above, were their successors; on the one hand, preserving the Apostolic order in

such of its elements as would for ever be essential to the Church, and, on the other, reverently reserving the original title for those who had been the immediate companions and emissaries of the Lord.

But whether the subordinate minister were a Presbyter or a Deacon, it was the Ordaining Spirit who must equip him for his office and support him in executing it. It is the Holy Ghost who makes them bishops (ἐπισκόπους). It is His gifts that they require. And the office and the gifts alike are conveyed to the recipient by the imposition of hands. A spiritual gift must, no doubt, be spiritually received, but there is no reason why it should not be conveyed by outward means, as in the case of the two great Sacraments, in which the outward sign, rightly received, is the channel or vehicle for the reception of the inward and spiritual grace.

Acts xx. 17, 28.

Acts vi. 6; xiii. 1–3; 1 Tim. iv. 14; 2 Tim. i. 6, 14. Comp. Tit. i. 5.

3. Development of function.

3. The various metaphors used in the New Testament to describe the character of the Apostolic ministry are rich in suggestiveness, both of the qualifications demanded of the men upon whom it was conferred and of the gifts of the Spirit by which alone their functions could be adequately performed. Ambassadors, Stewards, Watchmen, Planters, Builders, Fishermen, Shepherds, Soldiers, and the like terms, remind us of the manifold

variety of relations in which the ministry stands towards both God and man, and of the not less variety of that grace by which they must be sustained. Christ's ministers are "stewards of the manifold grace of God" (*οἰκονόμοι ποικίλης χάριτος Θεοῦ*). *ποικίλη*, "many-coloured," "variegated," "diversified," is thus justified as an epithet of God's grace. The office is one and fixed; the functions are many and various. Two men, equal in office, may discharge different functions; one man may discharge, now one, now another. One Apostle may go to the Circumcision; another to the Gentiles. One may be a home worker; another a foreign missionary. One Deacon may confine himself to the serving of tables; another may engage in controversy with the Synagogue of the Libertines; a third may evangelize Samaria and convert a foreign potentate.

1 St. Pet. iv. 10.

The grace and gifts thus seen to be necessary could only be furnished by the continual supply of the Holy Ghost. We may briefly sum up His operations upon the ministry as comprising, (*a*) the Inward Movement or Vocation; (*b*) the Call through the Church in outward ordination; (*c*) the Qualification by Gift for Office and Function; (*d*) the Divine Grace.

Comp. *Ordinal*, "inwardly moved."

In reference to the last two, we must

distinguish between Gift and Grace, the former relating to those qualities which fit for an office, the latter to such as concern the inward character of the holder of it.

4. Administration.

4. The administration of the Church, which we believe to have been the special purpose of the Paschal Gift of the Spirit, here claims attention. The Church was from the first, and ever must be, one; a body, a unity, not an aggregation of units, nor a mere union of congregations, still less a congeries of sects. And it was, and ever is, a *living* body, drawing its vital essence from Christ, and quickened by the Spirit that flows from Him and permeates its organs and members. From the first, rule in the Church, administration, organization, activity, reproduction, following the analogy of the body, proceeded from an indwelling force operating through the appointed executive members. When

Acts i. 16 sqq. a new Apostle must be selected for the vacancy created by the death of the betrayer of the Lord, it is the Spirit's word to which the spokesman of the Apostolic band appeals.

Ch. iv. 31–33. When the multitudes of believers had been gathered in, it is the Spirit's power, through Apostles, by which they are taught. When

Ch. v. 3, 9. fraudulent conduct arose in the Church, it is by the convicting power of the Spirit, speaking by St. Peter, that the offenders are

chastised. When a further extension of ministerial duty is found needful, it is the Apostles, in dependence upon the Spirit, who indicate the course to be pursued in ordaining the seven Deacons, and who give it effect. When Samaria was added to the Church, it is two chief Apostles who minister the Pentecostal Gift to the converts by the laying on of hands. The Spirit directs St. Peter to accompany the messengers to Cæsarea in order that he might unlock the kingdom of heaven to the Gentiles, and guides his actions on arrival. The Holy Ghost intimates to the prophets of Antioch His will that Barnabas and Saul be consecrated to the work of Foreign Missions. The same Spirit inspired and confirmed the decree of the Council at Jerusalem. And the Holy Spirit actuated St. Paul to instruct Timothy and Titus how to organize and administer the Church and to execute discipline among its members. When special cases arose in the Churches under the immediate control of individual Apostles, they dealt with them authoritatively, in reliance upon the Spirit; as in the case of the incestuous man at Corinth and other offenders there, and in that of Diotrephes, who is threatened by St. John. And when the person under discipline has repented, the Apostle intervenes to restore

Acts vi. 1–8.

Ch. viii. 14–17.

Ch. x. 19.

Ch. xiii. 1–4.

Ch. xv. 28.

1 Cor. v.

3 St. John 9.

2 Cor. ii. 6–11.

2 Cor. x. 1–11; xi. 5; xii. 12; xiii. 1–3. Acts xiv. 23; 1 Tim.; 2 Tim.; Tit., *passim.*

him. In the assurance of the Spirit's support, St. Paul threatens the false apostles at Corinth. It is the Apostle who, through the Spirit, organizes the missionary Churches and consolidates them by visitation and instruction (see Acts xiv. 22; xv. 35; xviii. 23; xx. 17 sqq.). In the Apostolic days, as in these, the Seven Gifts, vouchsafed in their plenitude at Pentecost, availed for the propagation, the settlement, and the edification of the Church, wherever it was planted.

5. The *χαρίσματα.*

5. St. Paul prefaces an important section of his First Epistle to the Corinthians with a plea for the study of those remarkable gifts

1 Cor. i. 7.

which he had, in the opening sentences of the Epistle, recognized as existing in that Church in rich measure. He calls them *τὰ πνευματικά.* "*περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.*" The section thus begun is, indeed, a treatise on the *χαρίσματα.* Together with two other passages in his writings, it furnishes us with his teaching on the subject. The three passages are, 1 Cor. xii.–xiv., Rom. xii. 6–8, and Eph. iv. 7–13.

1 Cor. xii. 3.

St. Paul begins by laying down a general rule by which the Corinthians might distinguish utterances prompted by the Holy Spirit from those owning another origin. The former always acknowledge the Lordship of Jesus. The spirits of idols, on

the other hand, repudiate allegiance to that Name.

He goes on to say that the πνευματικά are many and various, the πνεῦμα from which they spring is one. There follows the simile of the body and its members, a comparison which can hardly be carried too far. The body is one; the members are many and their functions diverse. All the spiritual gifts are good, each in its place, and some are greater than others; but they are to be valued as on a different and lower plane than that of grace, and especially that grace of ἀγάπη in which the Corinthian Christians were so woefully deficient, and which St. Paul describes as the ὁδὸς καθ' ὑπερβολήν. Yet spiritual gifts are to be desired for what they are worth, and most of all the gift of prophecy (προφητεία), the reason for giving this gift the preference being its greater serviceableness for edification.

1 Cor. xii. 4–11.

Ch. xii. 12–27.

Ch. xii. 31.

Ch. xiv. i.

In the same practical and devout spirit St. Paul deals with the subject in his Epistle to the Ephesians. Unity is to be sought at any cost to individual interest and personal feeling. Unity is the fruit of love, and love is the outcome of the Holy Spirit's indwelling in the Church. This unity, however, is compatible with variety of gifts, of which the Source is the Ascended Christ, and of which the Mediator is the Descended Spirit; and

Eph. iv. 1–12.

indeed the very variety of the gifts is designed to promote, not to interfere with, that unity. By the combined action of the gifts the body of the Church grows continually into a perfectly developed whole.

Coming to the gifts in detail, we gather
1 Cor. xii. 18. that, while God has set them (ἔθετο) in the Church as parts of a system, just as the members of a body are appointed as parts of it, yet He has not constituted them formal and permanent offices, nor are those who exercise them officials solely by virtue of such exercise. The gifts must be regarded as endowments, not as distinct orders, and they may have been granted to those of unofficial rank as well as to those who held rule in the Church. The list in 1 Cor. xii. 28 is of a threefold character: (*a*) teaching; (*b*) practical; (*c*) extraordinary gifts. That in Eph. iv. 11 is of the teaching gifts only.

a. The teaching gifts.

a. As regards the teaching gifts, Apostles and Prophets head the list in both cases. The Apostles may be thought of as officials, and so doubtless they were; but it is the gift or endowment of an Apostle, rather than his office, that is under contemplation here. The Apostolate would seem to combine in itself all the Pentecostal χαρίσματα. The Prophets were those who, under the Divine afflatus, uttered monitions and counsels of spiritual

wisdom. This is the function so highly preferred by St. Paul above the other gifts, and especially before that of tongues. Next, in the extended list of Eph. iv. 11, comes εὐαγγελισταί, of whom an example is to be found in Philip, and whose work was to travel from place to place declaring the Good Tidings and baptizing. The evangelistic gift was, and is, distinctly recognizable amongst the other works of the Spirit. The ποιμένες and διδάσκαλοι were, it is likely, practically the local bishops and deacons, though here again we must carefully distinguish between the χάρισμα and the office.

1 Cor. xiv. 1–5.

Acts xxi. 8. Comp. Acts viii.

b. The second class of gifts comprises the practical activities, whether miraculous, such as δυνάμεις, special powers for doing good; or χαρίσματα ἰαμάτων, "gifts of healing"; or, again, the ἀντιλήμψεις, "helps," those friendly offices needed so often and in so many forms by the poor, infirm, or disabled members of the Church; or the κυβερνήσεις, or thoughtful guidances, suggested eminently by the higher ministries, but not confined to them.

b. The practical activities.

c. Prominent among the extraordinary or exceptional gifts is that of tongues (γένη γλωσσῶν), of which St. Paul states that its purpose was to be a sign to the unbelieving, and not to those who already believed. This gift, along with its complementary

c. The extraordinary gifts.

1 Cor. xiv. 22.

gift of interpretation (*ἑρμηνεία γλωσσῶν*), is consistently placed by St. Paul in the last place, as being of the least value, although the Corinthians, whose temperament and traditions led them to prefer what was showy, appear to have put it in a foremost position.

The *λόγος σοφίας* and the *λόγος γνώσεως* of 1 Cor. xii. 8 are naturally attributable to the didactic functions. The *πίστις* appears to belong to the *δυνάμεις* or *ἐνεργήματα δυνάμεων*. Indeed, the 8th and 9th verses of this chapter must be read in close connection with verse 28.

1 Cor. xii. 9.

Ch. xii. 10, 28.

The gift of tongues must not be regarded as in common use in the Apostolic Church, but rather as a rare and unusual endowment for particular occasions and localities. This view of the tongues is wholly out of harmony with that one which represents them as the vehicle for missionary preaching amongst foreign communities. Hardly less incongruous is it with the more modern idea that tongues were mere inarticulate and inconsequent utterances. Rather were they, as at Pentecost, utterances in distinct and definite, though foreign, speech, of the praises of God, not in words uttered by the will of the speaker but the direct inspiration of the Holy Spirit, the speaker himself being unconscious of the real meaning of his own words. But when accompanied by *ἑρμηνεία*, which would

necessarily be in the ordinary speech of the country, it would be seen that the thoughts expressed by the Spirit in a tongue through the medium of the gifted person, were orderly, rational, and spiritual, calculated to edify the Church, *πρὸς οἰκοδομήν*.

d. Some points that arise from the study of the *χαρίσματα* may be noted. *d*. Lessons of the *χαρίσματα*.

a. First, the distinction that must be drawn between their temporary and permanent elements. Some, as we have observed, were needed for the first planting of the Gospel, such as miracles and tongues, the purpose of which was to draw attention to the message of the Apostles. These ceased to be needful after the Gospel had had time to produce its fruit in the improved conditions of human life introduced by the knowledge of Christ and the spirit of brotherhood fostered by the Christian Church; while others are still required to uphold the missionary and the pastor in their work and to enable each member of the Church duly to serve God in his vocation. *a*. Distinction between temporary and permanent.

It is a strange, and not a happy, thing that there exist sects of Christians who would have us pray for a revival of the miraculous and extraordinary gifts of the first days. These ceased for the cogent reason already stated, not being any longer required as signs 1 Cor. xiv. 22.

to them that believe not. By their aid the Gospel has already been introduced and has won its way. Through the influence of the Gospel and the Spirit acting through the Church, we can now point to great results, sufficient of themselves to attest the benign power of the Word of God. We see, for example, hospitals and kindred institutions for the sick and infirm, the abolition of slavery, the emancipation of women, the cessation of permitted infanticide, the attention devoted to the education of children, the care of the poor, the reformation of penal discipline, the gradual growth of the sentiment of international peace, the increasing prevalence of the Christian view of right and wrong, and many other permanent tokens and proofs of the practical beneficence of the Christian religion. It is plain that, in the present day, we ought not to trust to a miraculous agency like tongues to call the world's attention to the Gospel, when Christianity has results so far higher and more important to show; while, on the other hand, in the first age there was nothing but these miraculous gifts to do this work until the Gospel had had time to strike its roots in the world.

β. The comparative value of gifts.

β. Another point is, the comparative value of gifts, the test in assessing this being their

tendency to edification. Of this we have already spoken.

γ. A third is, the inferiority of gifts to grace. It is plain from such passages as the history of Balaam; the solemn warning of Our Lord, "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"; and the serious caution as to the impossibility of renewing again unto repentance those who have fallen away; that the possession of the most striking and even the most valuable spiritual endowments will not atone for the absence of faith, love, and obedience. The point is enforced by St. Paul in characteristic terms in 1 Cor. xiii. The grace of the Blessed Spirit may be possessed by those who own none of His special gifts.

γ. Inferiority of gifts to grace.

St. Matt. vii. 22, 23.

Heb. vi. 4–6.

1 Cor. xiii. 1–3.

CHAPTER VIII

THE PERPETUAL PRESENCE OF CHRIST WITH HIS CHURCH THROUGH THE VICARIATE OF THE HOLY GHOST

Christ's Presence real,

St. John xvi. 7; St. Matt. xxviii. 20.

THERE seems at first sight to be an antinomy in the two sayings of Our Lord, "It is expedient for you that I go away," and "Lo, I am with you alway, even unto the end of the world." How could He be absent and yet present? The Ascension conveyed His Person finally from the view of His disciples until He should come in like manner as they had seen Him go into heaven; and yet He had said, "Where two or three are gathered together in my name, there am I in the midst of them." And, long after the Ascension, St. John saw in vision the Son of Man walking in the midst of the seven golden candlesticks, the emblem of the Church on earth. Is it, then, a real presence that He promised us? Does it include His Humanity? Or is it a presence only to our memory and our affection, a presence only of symbol or of trope?

St. Matt. xviii. 20.

The promise is indeed a real one: the presence of Our Lord with His Church is real; it is no mere figure of speech. The Humanity of Christ is present with us in its perfection. Emmanuel is God with us still.

Yet how can this be? It is not, as we know, by a natural presence of Our Lord in bodily form, as when He went in and out among His disciples in Galilee and Jerusalem. It is by a spiritual presence. Yet again, how can His Sacred Body, forming as it does a part of His Humanity, be present spiritually? Does this mean, present after the manner of a spirit? Then the presence of a body and that of a spirit would be the same, which seems contradictory. This needs some examination, for on a point of so vital, so precious, a character we cannot let ourselves be deceived by mere words. We want some strong assurance that the promise is sure, that it has reality behind it.

but spiritual.

There is indeed an answer to our question, and one that surely will bring conviction to our minds and consolation to our hearts. The presence of Our Lord in this Dispensation is a presence in the Person of His Vicar. The title "Vicar of Our Lord," as applied to the Holy Ghost, we draw indeed from Tertullian, "Ab illo Vicario Domini Spiritu Sancto," but it is justified by Christ's own words on the

It is by the Spirit.

De Virg. Vel., chap. i.

St. John xiv. 26. night of His betrayal: "The Holy Ghost, whom the Father will send in my name."

Ch. xvi. 7. "If I depart, I will send him unto you."

Ch. xvi. 14, 15. "He shall glorify me; for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that he taketh of mine, and shall declare it unto you." But does this mean that the presence of the Spirit is granted to us in place of that of Our Lord, that we have a present Spirit, but an absent Christ? Surely this cannot satisfy the full import of the words, "Lo, I am with you alway."

And indeed it does not. The Holy Spirit did not come to take the place of an absent Christ, but to cause that Christ should be ever present with us. Can we in any degree penetrate this mystery? We can at least grasp the thought of the unity subsisting between the Persons of the Trinity, that the Spirit and the Son are eternally in union, while the distinguishable personality of each is preserved. If, then, the Holy Spirit is in such union with the Son, and the Son is incarnate in the Man Christ Jesus, then, wherever the Spirit is present, He makes Christ also to be present by virtue of that union which subsists between Them. But the Holy Spirit specially dwells in the Church, as we have seen, as a soul dwells within its body.

Therefore the presence and indwelling of the Spirit in the Church constantly brings about the presence and indwelling of Christ. If Christ were present on earth in all respects as He was previous to His Ascension and the coming of the Spirit, then because of the necessary limitations of His natural Body, He could not be in more than one place at a time. If He were in Jerusalem, He could not be in Galilee; if He were in Galilee, He could not be in Rome; if in Rome, He could not be in London. Nor do we hold the ubiquity of His natural Body, when glorified. That Body is in heaven, and not on earth. Its presence is local, not ubiquitous. But because He is present by the Spirit, He can be present with all the assemblies of His people and with each holy soul everywhere, without the restriction of any such limitations. He can be with us all; He can be with us everywhere. This surely must be the meaning of, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." From this consideration we can see to some extent how expedient His departure was.

The Spirit causes Christ's indwelling.

The Spirit, then, dwells in us in order that Christ may dwell in us. This is as true of the individual soul as it is of the Church at large. It is thus that Our Lord inhabits His

Church in the fulness of His mediatorial power, the many-sided efficacy of His Cross and Sacrifice, the life-giving influence of His Resurrection, the prevalence of His anointed Priesthood in His Ascension. We have, then, first, the general promise of the presence of Christ in the words, "Lo, I am with you alway, unto the completion of the age"; next, the specific promise to members of the Church met in the Lord's name, "Where two or three are gathered together in My name, there am I in the midst of them"; and finally, the still more specialized promise of His presence in the Eucharist, where the cup is *κοινωνία τοῦ αἵματος τοῦ Χριστοῦ*, and the bread is *κοινωνία τοῦ σώματος τοῦ Χριστοῦ*. The last-named case falls under the second head; while that again falls under the first, and most general, promise to the two or three.

The Holy Spirit does not in the first instance draw attention to Himself. It is to Christ that He bears witness: *ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.*

St. John xv. 26; xvi. 14.

CHAPTER IX

THE INITIAL WORK OF THE HOLY GHOST IN THE SOUL

A. The statement in St. John's Gospel in which Our Lord describes the convicting action of the Holy Spirit upon the world is not only so full and definite, but is set forth in such remarkable terms, that we cannot but recognize in it a special and formal exposition of the subject. The word ἐλέγχειν, it is generally agreed, embodies a double meaning, defined by Alford as a convincing unto salvation and a convicting unto condemnation. Undoubtedly the latter aspect of it is the one which presents itself earliest, for the world being the evil thing it is and the Spirit being essential truth and purity, it cannot be but that there should be antagonism between them until such time as the world, conquered by grace, submits itself to the Spirit's sway.

A. St. John xvi. 8–11 a formal statement of the subject.

This conviction, then, is threefold. It is concerned with (περί) sin, righteousness, and judgment. It is the work of the Paraclete,

The conviction threefold.

for He alone possesses the Divine knowledge and the Divine power that could accomplish it. But it is also the work of the Church, for it is by her lips and her pen that the Divine Spirit speaks. Yet when, in her own good cause, the Church has failed by her own wisdom or eloquence to awaken the conscience of the children of this world to their sinfulness, the true nature of God's righteousness, and the judgment that ensues, the Spirit with the directness and unanswerable reasoning of the Divine Word brings these things home to them, in order that every mouth may be stopped that opens against God and truth.

I. Of sin.

I. First, the conviction of sin. Sin, if judged by human standards, can never be fully known. It needed the voice of God, in the primæval day, to place the naked issue before the sinner: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Or again, to teach him his danger: "If thou doest not well, sin coucheth at the door." Conscience, the Ten Great Words of the Law, even the ordinances of human justice, can all speak with terrifying and unendurable force, to bring guilt home to the guilty; but they cannot make him know it in its infinite subtlety, its profound deceitfulness, its inextricable interweaving with the very texture of his life. While they

terrify him, they fail to make him acknowledge and confess. And if they fail in this, still less can they reveal to him the character of guilt as affected by its relations to Him who is Light and Love. For this there needed the Life and Death of Jesus Christ, the Embodiment of the Godhead, and the Spirit of God revealing Christ to the darkened soul of man, setting sin in its true light as the contradiction of His pure, Divine, and holy life, and exhibiting it in its true hues by contrast with the Infinite Sacrifice of His Cross. In this light, unbelief becomes the worst of sin, the very germ and root of all evil. The rejection of Christ, the Sinless One, is the justification of His murderers. If His claims be not admitted, there remains only the support of their contention. Thus it was that the Spirit should convict the world of sin, "because they believe not on me."

It was exactly this method that St. Peter used at Pentecost to convict the listening multitudes: "God hath made him both Lord and Christ, this Jesus whom ye crucified." This it was that produced the Divine effect, the very conviction of the Spirit: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" It is the same line of reasoning that is implied

Acts ii. 36.

Acts ii. 37.

Heb. vi. 6. in the statement that those Hebrews who first professed belief in Christ and participated in the privileges of the New Dispensation and then fell away (*παραπεσόντας*) crucify Him afresh and put Him to an open shame (*ἀνασταυροῦντας . . . καὶ παραδειγματίζοντας*). They were once convicted, like the men of Pentecost, of having joined in the unjust condemnation of Him, when the multitude clamoured for His death; they were baptized as the public and formal expression of their repentance for this very sin; and now by their apostasy they return to their old position, they dissociate themselves from those who upheld His innocence and affirmed His Resurrection, and reassociate themselves with those who deny
Gal. ii. 18. them. Thus, building up again those things which they destroyed, they prove themselves transgressors.

When sin has the dominion, self is the centre, and self-worship the principle, of man's being. But when faith in Christ has taken possession of the heart, sin is dethroned, and the kingdom, the power, and the glory are ceded to Christ alone. This is what the world can never understand, apart from the aid of the Holy Spirit. To it, sin does not really exist, or exists only as an offence against law, or at the most against natural conscience. It is the work of the Spirit so to bring home to

man the human innocence and the Divine perfection of Jesus Christ, His relations with the Father, His mediatorial office, and the standard of right exhibited in His infinitely pure and perfect example, that no room shall remain for gainsaying, and unbelief shall be left without excuse.

II. Second, the conviction of righteousness. The righteousness which is recognized as such in the kingdom of heaven is of a different order from that which passes muster in the world at large. Our Lord drew a vital distinction between the righteousness of the Scribes and Pharisees and that which should qualify for admission into that kingdom. St. Paul, similarly, labours to explain the essential difference between the works of the law and the righteousness which is of God by faith. Just as sin can only be known by contrast with the ideal of purity in the Person of Christ, so righteousness can only be known by its conformity with that ideal. It is because Our Lord has gone to His Father, the Victor over death, the accepted of Heaven, the unjustly condemned One rescued from the utmost scath that the spite of earth and hell could work upon Him, vindicated from their charges, and exalted to the greatest height of the Divine glory, that the true nature of righteousness has come to light. The Ten

II. Of righteousness.

Commandments enshrined God's way of righteousness; but they must be seen embodied in the life of Jesus Christ and unfolded in His personal and mediatorial career in order that their true inwardness may be known. Now, as we see Christ, the King of Righteousness, at His Father's right hand, we can appreciate, as never before, that test and touchstone of personal goodness which His character displays. And if, as from the nature of the case must be, God's demand is for a perfect righteousness, we can now see that it is not by works done in righteousness, which we did ourselves, but according to His mercy that He saves us; because Christ Himself is our Righteousness, and because, being so, He appears in the presence of God for us. It is the work of the Spirit to bring this to light, by taking of the things of Christ and declaring them to men. In this way we are convinced of righteousness.

III. Of judgment.

III. Thirdly, the conviction of judgment. There is a kingdom which embraces much that is highly esteemed, much that is wealthy, much that is learned, much that makes a brave show. And there is a ruler who claims supremacy over all this, though whatever in it that is not in its essence evil belongs of right to Another. All the resources of this kingdom, when the day of trial came and the Son

of God appeared in the world, as the Representative of His Father, to claim His right, were marched up to oppose Him. The prince (ἄρχων) of this world at the head of all this array put forth his full power to condemn and to destroy Him, and prevailed so far as Calvary and the Sepulchre. But his victory was his destruction. Christ came "that through death he might bring to nought him that had the power of death, that is, the devil." The Resurrection of Our Lord and His Ascension to the Father were the proof that the prince of this world was judged. The Holy Spirit, working through the Church, convicts the world of a false standard of judgment, of adherence to a lost and evil cause, of serving an unworthy sovereign; and further reveals to it the judgment already passed in the final court of appeal upon its ruler, and therefore upon those who adhere to him: "He . . . will convict the world in respect of . . . judgement, because the prince of this world hath been judged." This is the final stage of the Spirit's convicting work, to convict the world of judgment. He upholds the authority of the true King, and denounces the usurper. For the moment there are two kingdoms: one of darkness, ruled by the prince of this world, and in which the whole world lies; the other of light, a kingdom

Heb. ii. 14.

St. John xvi. 8, 11.

St. John xii. 31; xiv. 30; xvi. 11.

1 St. John v. 19. Comp. 1 Cor. v. 5; Acts xxvi. 18; 1 Tim. i. 20.

St. John xviii. 36, 37.

which came into the world with the Incarnation, which was established at the Ascension, which was extended at Pentecost, a kingdom of truth, not of this world but growing up in this world, a little kingdom of light set up within the great kingdom of darkness and continually gaining upon it, till at last "the kingdom of the world" shall "become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

Rev. xi. 15.

B. The parting of the ways.

B. When the great conviction of the Paraclete, by whatever means brought about, has approved itself to the intelligence and conscience of a man, then comes the parting of the ways. The soul, hitherto the undisputed territory of one power, becomes the battle-ground of two. It is no longer a question of reasoning: that work has been accomplished: it is a question of the freedom of the will.

I. Resistance to the Spirit.

I. Many characters, both of the Old Testament and of the New, felt the powerful impressions produced by the Holy Spirit, who nevertheless settled down to a fatal opposition to them. Pharaoh and Balaam, in the Old Testament, Herod and Judas in the New, stand as undying warnings of the power of the human will to offer a successful resistance to God. The will, which should frankly surrender, hesitates. Pride, the world, self, compete for its suffrage. Every moment

that they are parleyed with, their power grows more established. The man vacillates. The Holy Spirit is grieved (λυπεῖν, Eph. iv. 30). Sin takes a fresh hold. The Holy Spirit is tempted (πειρᾶν, Acts v. 9). Passive opposition is set up. The Holy Spirit is vexed (παροξύνειν, Isa. lxiii. 10). The resistance becomes active. The Holy Spirit is insulted (ἐνυβρίζειν, Heb. x. 29). The opposition becomes violent. The Holy Spirit is attacked (ἀντιπίπτειν, Acts vii. 51). The malevolence deepens into one degree after another, till final determined impenitence is reached, and the last act of possible hostility committed. And then the Holy Spirit is blasphemed (ἡ τοῦ Πνεύματος βλασφημία, St. Matt. xii. 31), and that is the extreme sin that shall not be forgiven. The hardening of the heart is all the greater because the gracious influence of the Holy Spirit has been rejected. The unclean spirit, going out of its abode for a season, has not been prevented from returning by the mighty Spirit occupying and defending the vacant dwelling. The final apostasy may be secret or open. There may, or may not, be a formal denial of Christ. But, openly or secretly, the heart and personality of the man has gravitated, slowly and surely, to its final goal of stable equilibrium apart from God.

St. Matt. xii. 43; St. Luke xi. 24.

II. But when the will is not perverted or

II. Yielding to the Spirit.

diseased, the natural effect of the Great Conviction is produced, and the Holy Spirit prevails.

1. Repentance.

1. The first result is *μετάνοια*, repentance, which is the change of the mind within the sphere which is that of God, Christ, sin, and righteousness. It is spoken of as "repentance towards God" (*ἡ εἰς Θεὸν μετάνοια*), "repentance unto life" (*ἡ μετάνοια εἰς ζωὴν*), and "repentance from dead works" (*μετάνοια ἀπὸ νεκρῶν ἔργων*). The Prodigal Son presents an instance of repentance in the teaching of Our Lord, both in the process of his reasoning and in the action which he took upon it. Saul of Tarsus provides an example in the realm of history and experience. The three thousand converts on the day of Pentecost furnish a further example. Repentance is that decision whereby the whole course and trend of life are altered, the past, so far as it has been evil, being abjured, and a new career, the result of new convictions, being embraced.

Acts xx. 21.
Acts xi. 18.
Heb. vi. 1.
St. Luke xv. 17–20.
Acts ix. 6–9; xxii. 10–11; xxvi. 15–19.
Acts ii. 37, 38, 41.

2. Faith.

2. Along and *pari passu* with *μετάνοια* goes *πίστις*, faith. These two cannot be sundered. They work together to the same end and help one another into being, but more especially does faith help repentance. "The right and true Christian faith," says the Homily of Salvation, "is, not only to believe that holy Scripture, and all the foresaid articles of our

faith, are true ; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ ; whereof doth follow a loving heart to obey His commandments." This faith is directed towards the Holy Trinity, and more immediately to Christ Jesus as the Mediator between God and men. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." The teaching of the Athanasian Creed, in its two main positions, is in complete accord with this sacred saying of Our Lord : "Whosoever will be saved before all things it is necessary that he hold the Catholic Faith. . . . And the Catholic Faith is this, that he worship one God in Trinity and Trinity in Unity." And again : "Furthermore it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ." This, rightly understood, not as a mere intellectual acceptance of dogma, but as a translation of the truth conveyed in that dogma into heartfelt experience, is the equivalent of the words of Our Lord given above and of those of St. Paul and Silas to the enquiring jailor, "Believe on the Lord Jesus (*πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν*), and thou shalt be saved, and thy house." The whole subject of faith is dealt with in the New Testament, and more

St. John xvii. 3.

Acts xvi. 31.

especially in the Gospel of St. John and the Epistles of St. Paul to the Romans and Galatians, with a fulness of treatment which few other topics receive, brilliant side-lights being thrown upon it by St. James and the writer of the Epistle to the Hebrews. It suffices for our present purpose to say that it is a moral, rather than an intellectual, movement of the soul; that it is directed towards the Holy Trinity, and more particularly towards Jesus as the Christ; that it relies upon the promises of God made to man in Him; and that it is a practical principle leading to immediate action, and working by means of the Divine grace of love. Faith, itself the fruit of the Spirit, is set forth as the means whereby we receive the Spirit.

1 Cor. xii. 9; Gal. v. 22; iii. 5, 14.

III. The new birth.

III. With faith and repentance comes the new birth unto righteousness, the means of our salvation: "According to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost" (*ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου*). It is at this point that Baptism, the Sacrament of our regeneration, comes in. If *μετάνοια* and *πίστις* are the preliminary requisites, the Laver of Regeneration and Renewing of the Holy Ghost is the great occasion, sign, means, and pledge of our spiritual resurrection or second birth. In the

Tit. iii. 5.

passage cited above, it is clearly connected with the action of the Divine Spirit, *πνεύματος ἁγίου* being the genitive of the agent. This is that birth *ἐξ ὕδατος καὶ Πνεύματος* of which Our Lord spoke to Nicodemus. Thus the quickening office of the Holy Spirit, His most characteristic work, is established and the title, *τὸ ζωοποιόν*, attributed to Him by the Nicene fathers, justified. The life communicated by the Spirit is the very life of Jesus Christ, the Son of God. The Spirit unites us with Him who is Life. "In him"—the Logos—"was life." "Christ, who is our life." The sap of the Vine, which is the Spirit of Life, flows through the branch. The life-blood of the Perfect Man circulates through the member of the Body. The continual flow of blood within the natural body finds its analogy in the work of the Spirit in the believer. The pardon of past sins is visibly conveyed and sealed. The person is adopted into the family of God, as a child and heir of the Father, because he has been made one with Christ, the Only-begotten Son and the Heir of all things. Infidelity in all its forms and degrees is overcome in the soul; the agnostic spirit yields to an assured confidence; doubt is resisted because Christ is known; there is no more stumbling through unbelief; despair is put to flight; even difficulties tend to dis-

St. John iii. 5.

St. John i. 4.

Col. iii. 4.

St. John xv. 1–6.

appear. The understanding is enlightened, the imagination purified, the will directed aright, the affections set on things above. The moral effects are great: the world is dethroned, the flesh is no longer dominant, the external assaults of the Wicked One are successfully resisted. The promise of Ezekiel, "A new heart will I give you," is in closest connection with the further promise, "A new spirit will I put within you," and God adds, "and I will put *my spirit* within you." All the terms of the New and Better Covenant are now known and experienced. "I will put my laws into their mind (*διάνοια*), and on their heart also will I write them; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more."

Ezek. xxxvi. 26, 27.

Heb. viii. 10–12.

IV. Outward expression of the new life.

IV. This new life expresses itself in many ways. Faith speaks in the language of prayer; joy sings in the music of praise; gratitude breaks out in thanksgiving; the fount of worship and adoration is unsealed. The newly enlisted soldier girds on his armour for warfare; the servant girds up his

loins for work; the witness tells the things which he has seen and heard. All this is the natural and necessary result of the new attitude and the new life. It is the initial work of the Holy Ghost in the soul.

CHAPTER X

THE DEEPER WORK OF THE HOLY GHOST IN THE SOUL

The Church God's temple.

Eph. ii. 20–22.

St. John ii. 19.

1 Cor. vi. 15.

Eph. ii. 22.

IN a passage of lofty spiritual eloquence, the Apostle Paul compares the Church to a temple. It is an extension of Our Lord's thought that His Body was the temple of God: "Destroy this temple, and in three days I will raise it up." But the Church is His Body, and its individual members are His members. It follows that the Church is the temple in which God dwells, and this indwelling is by means of the Holy Spirit (*κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι*).

So the individual Christian. 1 Cor. vi. 19.

St. Paul also teaches, as we have already seen, that the body of the individual Christian is a temple of the Holy Ghost. Each believer is a microcosm of the whole Church. The Spirit, who inhabits the whole, inhabits each part of the building. This Indwelling Spirit, entering and taking possession in regeneration, becomes the Sanctifier, because His

essential nature is absolutely intolerant of evil and, where He dwells, sin cannot remain: "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God." Moreover, it is His nature and function to conform those in whom He dwells to the likeness and character of Jesus Christ, even as the vine-sap conforms every part of the plant to the likeness and character of a vine. 1 St. John iii. 9.

This, then, is sanctification: twofold in its nature. Sin is neutralized and cast out, the Holy Spirit extending the death of Christ throughout the members of His mystical Body, and thus making void the power of evil. On the other hand, the believer is constantly and progressively brought into conformity with Christ, as the Holy Spirit extends the influence of the Resurrection Life of Christ to him and throughout his being. Thus sanctification in its richest, fullest measure takes place. Not only are the members of the Spirit-inhabited Church sanctified in the federal sense, but practical holiness is created and its fruits are seen in love and good works. Sanctification twofold.

This deeper work of the Holy Spirit in sanctifying the human soul may be studied in several passages of Holy Scripture which bring out the elements of character appertain- Exhibited in various places of Holy Scripture.

ing to the children of God, as well as in various other Scriptural aspects. These passages are—

I. The Beatitudes, or Characteristics of the Blessed Life, with which Our Lord opens His Sermon on the Mount.

II. The Three Great and Abiding Graces, given by St. Paul in 1 Cor. xiii., which have Charity for their apex.

III. The Ninefold Fruit of the Spirit, detailed by St. Paul in Gal. v. 22, 23.

IV. The Nine Stages of Spiritual Progress, specified by St. Peter in 2 St. Pet. i. 5–8.

V. The Seven Gifts of the Spirit, Isa. xi. 2.

VI. The Emblems of the Spirit, revealing the method and results of His operations, to be found in various places of Holy Scripture.

And, further, the following topics:—

VII. The Holy Spirit's aid in prayer.

VIII. His use of the Word of God.

IX. His sanctification of the body.

X. His sanctification of the will.

We will now take these in order.

I. The Beatitudes. St. Matt. v. 1–12.

I. The Beatitudes must be studied in St. Matthew's Gospel. For our present purpose, we shall confine ourselves to the consideration of them as the work of the Holy Spirit, their one Originator, while endeavouring to define their nature and the essential unity of character underlying them.

The circumstances under which the Beatitudes were delivered are full of suggestiveness. They were the very first thoughts which came to Our Lord on the mountain in the fresh, free air. He was near to heaven, with the deep blue sky above His head and suggestions of God all around Him. From His lofty point of vantage, He could look upon a wide field of vision and take a far-off view. He was surrounded by His friends. Under such conditions did He open His mouth to teach them in words inspired by the recent Anointing which He had received at Jordan from the Holy Spirit of God. Circumstances of their delivery.

The teaching He gave them was concerning His kingdom, which He called the kingdom of heaven. He was about to summon men into that kingdom; but, before doing so, He would instruct them in its principles and make them understand the character of its subjects. The kingdom of heaven was the kingdom of God; the character needed for it was therefore a God-like one. And since Blessedness is the very characteristic of God, He takes it as the point of view from which to deal with that character. The Blessedness is one; the characteristics He gives are the analysis of it, various aspects of one perfect whole, that whole being itself the work of the Divine Spirit. Yet the Beatitudes are not a descrip-

tion of the saints in bliss, however true it be that their blessedness is an anticipation of that bliss. It is life in the kingdom of heaven on earth that Our Lord here unfolds to His disciples.

All the Beatitudes are different forms of the one great grace of Love, and each one is Love manifesting itself according to the varying conditions in which it is found. Perfect love is perfect happiness, and each form of love is a form of that happiness, the εὐδαιμονία so long sought by the world's best thinkers, but only realized in the life and teachings of Our Lord.

Again, the Beatitudes are one means by which the Spirit convicts the world of righteousness, for they contradict its ideals and set up a standard of happiness opposed to that which meets its approval. They were all realized in Christ, in whom the world does not believe. They are all found in the Church, though not all in every member of it; and it is the vocation of the Church, under the influence of the Spirit, to keep that standard, in all ages, before the view of the world. For Our Lord did this in His own Person, exhibiting to all a character in which every Beatitude was brought to perfection.

1. The poor in spirit.

1. "Blessed are the poor in spirit." The poverty of which Our Lord speaks is absolute.

It implies, not the having little, but the having nothing. The πτωχός lives on the bounty of others. It is a perfect detachment of spirit and affection from the world that the Holy Spirit produces. The penniless traveller can sing when he meets the robber; he has nothing to lose. Losses do not grieve the poor in spirit, because the things lost never belonged to him. Disappointments do not cause regret, for he never thought himself entitled to anything. But wealth of another class he has, for the kingdom of heaven is his. Even thus the King of that kingdom emptied Himself of His glory to become poor, and for that very reason God has highly exalted Him. Self-distrust and humility of mind are not loss but infinite gain.

2. "Blessed are they that mourn." They are not impassive; they feel the grief and pain that afflict them. The very force of the word πενθοῦντες is that of expressed, open lamentation. We need not ask whether this mourning is for sin or for pain, for oneself or for others. So long as it is in submission to God's will and free from selfishness, all is well. God's eye is upon the mourner. As the Holy Spirit is the Author of his grief, so He is also its cure. The very word, παρακληθήσονται, "they shall be comforted," suggests the gracious work of Him who is the Paraclete.

2. They that mourn.

It is His voice that speaks the words of inexpressible consolation. It is His unseen Hand that wipes away all tears from their eyes. By Him "they shall be comforted."

3. The meek. 3. "Blessed are the meek." This Beatitude, while it mainly regards the attitude of a man toward others, yet has its roots in his own temper of spirit towards God. It accepts the will of God and His dealings without dispute or rebellion. It is more than mere resignation; it is the positive, willing acquiescence in whatever God ordains. It is the product of humility and poverty of spirit. Meekness may be seen in Moses all through his career, and in David when he pardoned Shimei who had grossly reviled him. The perfect meekness is found in Christ when brought before the Sanhedrim and Pilate. The gentle, unruffled spirit; the absence of self-assertion or of threatening; the perfect control of the strong, brave spirit; the sweet reasonableness; the absence of fear; all are marks of the perfected meekness of His character.

Ps. xxxvii. 11. The special reward of the meek is to inherit the earth. This, although he never entered the land of promise, was in a sense the lot of Moses. Still more true is this of David. And our Lord is, by His Church, in partial possession of the world, and shall Himself reign over it, when His time is come.

Meanwhile, in the present age, the power of meekness is felt and acknowledged even by those who make no effort to realize it in themselves. The triumph of gentleness is admitted in a world of self-parade and self-will, and men for the most part are prepared to bid the retiring, unassertive one come up higher. The spirit of meekness is the spirit of the Dove.

4. "Blessed are they that hunger and thirst after righteousness." By St. Luke this Beatitude is given simply, "Blessed are ye that hunger now." The limitation in St. Matthew, "that hunger and thirst after righteousness," is, in part, a necessary one; for mere hunger and thirst, apart from the moral condition of the subject, can hardly be called blessed. And yet this point stands out, that hunger and thirst are a better starting-point for the attainment of righteousness than fulness of bread. "Woe unto you, ye that are full now! for ye shall hunger."

4. The hungry and thirsty.

> "It is good to be last, not first,
> Pending the present distress;
> It is good to hunger and thirst,
> So it be for righteousness."

It is in the greatest, widest sense that righteousness must here be understood. It was at the end of His earthly ministry that

Our Lord spoke of righteousness in close connection with Himself and His Ascension: "Of righteousness, because I go to the Father, and ye behold me no more." For righteousness cannot be thought of except in relation to Him. He is His people's righteousness; both their justification before God and their indwelling, infused righteousness. His Cross makes righteousness possible to us; His position in heaven renders it a reality. The thought that men might long for this righteousness with extreme hunger and thirst was not a new one, though here it receives from the Great Teacher a new position and a new application. "Ho, every one that thirsteth," cries the prophet, "come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." And even the benediction attaching to the state of desire—"they shall be filled"—is anticipated when he adds, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." It is the Blessed Spirit who creates the sense of deficiency, and the longing for satisfaction; who stirs up prayer; who awakens the shrinking from sin which must ever accompany the desire for righteousness; and who fills the soul with a sense of joy when

St. John xvi. 10.

Isa. lv. 1; and see Isa. li. 1.

Isa. lv. 2.

the prayer is answered and the desire accomplished.

> "Israel on the heavenly seed
> Fed and died in days of yore;
> But the souls that on Thee feed
> Never thirst or hunger more."

"The water that I shall give him shall become in him a well of water springing up unto eternal life." St. John iv. 14.

5. The merciful.

5. "Blessed are the merciful." The Parable of the Unmerciful Servant and that of the Good Samaritan present two opposite types of character that bring this Beatitude within our comprehension. Mercy is shown to the undeserving by those who are conscious of being undeserving themselves. It is the form which love takes when misery and misfortune are encountered. It may be exhibited in deed or in word; but not in word only, where deed is possible. "Let us not," says St. John, "love in word, neither with the tongue; but in deed and truth." The benediction which mercy brings to him who shows it is forcibly exhibited in the Judgment described by Our Lord, where some who had shown mercy to the hungry, the naked, the sick, and the prisoners, little thinking of laying up reward for themselves, at the last find their acts acknowledged and rewarded beyond their utmost hopes. As

1 St. John iii. 17, 18. So St. Jas. ii. 15, 16.

St. Matt. xxv. 31 sqq.

mercy is an attribute of God, it is communicated to the members of His kingdom by the inhabitation in them of His Spirit. Our Lord's own acts of mercy have taught His Church what this grace is and how it is to be practised. Even the brute creation is happier for the spread of Christ's kingdom in the world.

6. The pure in heart.

6. "Blessed are the pure in heart." Purity in heart is opposed to the turbid, defiled, infected state of man's inner nature, of which Our Lord spoke when He told St. Peter, as He had previously told the multitude, that it was not what entered, but what proceeded out of the mouth that defiled the man. Or again, it is equally opposed to that mere outward cleanness, so affected by the Pharisees, but so scorned by Our Lord, on the same occasion as the last-named, in comparison with the purity which consists in obedience to the commandments of God. The blessedness of purity is in this, that lust and insincerity and double-mindedness cannot any more with their miasma obscure the vision of God. The purifying action of the Spirit of Purity has cleared the eyesight of the soul, and in the cleansed heart the God whose Name is Holy manifests Himself. "They shall see God." Long afterwards, St. John gave an echo of these words: "We shall see

St. Matt. xv. 11, 17–20.

1 St. John iii. 2, 3.

him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

7. "Blessed are the peacemakers." God has made peace for man by Himself coming amongst them. "On earth peace" was the angel's message accompanying the Incarnation. He "made peace through the blood of his cross." The very nature of God accords with His actions. He is "the God of peace." It is easy, then, to see that those who love peace, keep peace, promote peace, restore peace, are children of the Father of peace. They are recognized as belonging to His family; they are inhabited by His Spirit, who, dove-like, works peace in them; they shall share the peace which is everlasting.

7. The peacemakers.

Col. i. 20.

Heb. xiii. 20.

8. "Blessed are they that have been persecuted for righteousness' sake." The same Beatitude belongs to this character as to the poor in spirit; but there the blessedness came from within, whereas here it comes from without. The righteous are persecuted because they dwell in a world of unrighteousness. The Holy Spirit within them will not allow them to compromise with the iniquity around them. The kingdom of God, to which they belong, is in sharp conflict with the kingdom of the Evil One. In the end it is destined to overthrow it. What wonder, then, that, while still

8. The persecuted.

superior physical power remains to it, the kingdom of darkness should persecute the kingdom of light? So that, to incur this hostility is to be marked as a citizen of the Divine kingdom. For the time it is hard to bear, but it brings its own consolation with it: "Theirs is the kingdom of heaven."

Phil. ii. 8, 9. "He humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him." And as it was with the persecuted Christ, even so will it be with His persecuted people.

II. The three great graces.

II. We next consider the three great graces—Faith, Hope, and Love.

1. Faith.

1. First, Faith. "Quid est fides? Credere quod non vides." This is the work of the Holy Spirit, who awakens the imagination, illuminates the understanding, directs the judgment, fixes the will, and quickens the affections—all these being called into play in the act of faith in Christ. Faith is most prominent, as regards the New Testament writings, in the Gospel of St. John, the Epistles to the Romans and Galatians, and the Epistle to the Hebrews.

a. St. John.

a. St John declares, near the close of his Gospel, that his object in writing it was that men should believe that Jesus is the Christ, the Son of God. Such is indeed the trend of the entire Gospel, in which the Divine Sonship and the

St. John xx. 31.

Messiahship of Jesus constantly appear, set in different lights, and in which also the need, blessedness, and eternal effects of faith in Christ are set forth. Faith is spoken of ninety times in this Gospel, or twice as many times as in the combined Synoptists. It was the work of the Holy Spirit to open the minds of Our Lord's disciples and to enable them to rise from the study of His Humanity to a true believing conception of His Divine Nature. It is His function, as it is His delight, in our own day, as it has been in all ages, to testify of Christ and to make Him known, through the obedience of faith, to all willing souls.

b. St. Paul.

b. In the Epistle to the Romans St. Paul sets out in systematic manner the justifying and sanctifying effects of faith, and in the Epistle to the Galatians he applies this truth in a negative and controversial way, showing that neither the works of the law nor its ceremonial observances can produce the same results, or avail for the salvation of mankind. In the latter Epistle he also speaks of faith in its special aspect as a fruit of the Spirit, of which more remains to be said.

Gal. v. 22.

See below, p. 265.

c. Hebrews.

c. The Epistle to the Hebrews, in that classic chapter which traces the effects of faith from Abel to Christ, Himself the ἀρχηγός, or Captain, and the τελειωτής, or

Ch. xi. Ch. xii. 2.

Perfecter, of it,—because He is the Leader of the band of believers and the One who brought faith to its noblest development,—represents this great grace as the source of all splendid achievements and noble deeds. The Blessed Spirit causes faith to be the ὑπόστασις, or assurance, of things hoped for, making such things real to those who believe, and the ἔλεγχος, or proof, of things not seen—that is, objects of faith and not of sight. Such faith is linked with patience, and produces hope and love. The title "Spirit of Truth," applied to the Holy Ghost so frequently, reminds us that as truth comes to us from God by the revelation of the Spirit, so faith in that truth, in the mind of man, must be the work of the same Spirit.

2. Hope.

1 Cor. xiii. 13.

Rom. viii. 24.

Eph. ii. 12.

1 Thess. v. 8.

2. Next in order St. Paul places Hope. With him it is one of the abiding graces, although the μένει must, of course, be limited by the argumentative enquiry, "Who hopeth for that which he seeth?" To be without hope he speaks of as one of the notes of heathenism; and it is still so to-day. In another passage he compares the hope of salvation to the helmet which protects the head, the most important part of the soldier's body and the part which most needs protection. In several places he connects the grace of hope with the work of the Holy Spirit.

It "putteth not to shame; because the love of God has been shed abroad in our hearts through the Holy Ghost which was given unto us." Rom. v. 5. "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved." Rom. viii. 23, 24. "That ye may abound in hope, in the power of the Holy Ghost." Rom. xv. 13. "We through the Spirit by faith wait for the hope of righteousness." Gal. v. 5. "There is . . . one Spirit, even as ye were called in one hope of your calling." Eph. iv. 4. Again, "the renewing of the Holy Ghost" is connected with "the hope of eternal life." Tit. iii. 5–7. Most of these passages appear to have a Pentecostal reference. The fullest treatment of hope is in the passage already quoted, Rom. viii. 18–25, in which we not only meet with the word ἔλπις, but the powerful term ἀποκαραδοκία, the stretching forward of the head in eager anticipation, and also the verb ἀπεκδέχεται, which contains the idea of patient endurance.

No other New Testament writer deals so fully with hope as St. Paul. The Synoptic Gospels contain no mention of it, perhaps because it is especially a grace of the Spirit. The Epistle to the Hebrews, however, speaks of "the glorying of our hope"; "the fulness [or "full assurance"] of hope"; "the hope set Heb. iii. 6; vi. 11; vi. 18, 19.

before us; which we have as an anchor of the soul"; "a better hope"; and "things hoped for."

Heb. vii. 19; xi. 1.

St. Peter has been called the Apostle of Hope. He speaks of "a living hope"; "set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ"; "hope . . . in God"; and "the hope that is in you."

1 St. Pet. i. 3; i. 13.

Ch. i. 21; iii. 15.

3. Love.

3. Greatest of all the results of the Spirit's grace is Love. All else runs up into this. Faith leads to hope, and faith and hope to love. It is the first-named in the list of those blessed movements of the soul called by St. Paul "the fruit of the Spirit." It is the latest and highest point in the edifice of spiritual supply which makes the knowledge of Christ to be fruitfully attained, and richly supplies an entrance into His kingdom. It is the greatest of the triad of great graces. It is thus "the first thing, the last thing, the greatest thing." Everywhere in the New Testament love is put in the first and chiefest place. When Our Lord was asked to name the great commandment in the law, He named Love. When, about to leave the world, He would give a new and all-embracing commandment to His disciples, a master-key to unlock every door of duty and of blessedness, this new commandment was "that ye

Gal. v. 22.

2 St. Pet. i. 7, 8, 11.

1 Cor. xiii. 13.

St. Matt. xxii. 37–39.

St. John xiii. 34.

love one another." St. John's immortal passage on love burns with no less splendid a lustre than St. Paul's. With both it is the crucial point, the very distinguishing note of true religion. St. Peter, as we have seen, makes all lead up to it. 1 St. John iii. 9–v. 2. 1 Cor. xiii.

It is a striking fact that, though the love of God is what Our Lord puts first, He proves those who lay claim to it by their love for their neighbour. The Parable of the Good Samaritan is a specimen of this teaching, and so is the description of the Judgment of the Sheep and the Goats. So St. John treats love to man as of more urgency than love to God, not because in itself it is better and higher, but because it is to human view a more practical and tangible test: "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Love is the connecting link between all the other graces, or the outer garment which gives unity to them: "Above all these things put on love, which is the bond of perfectness" (*σύνδεσμος τῆς τελειότητος*). The unity which love produces is the unity of the Spirit: "Forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." The Spirit causes the love of God to be shed abroad in our hearts. As the Blessed Spirit is the 1 St. John iv. 20. Col. iii. 14. Eph. iv. 2, 3. Rom. v. 5.

principle of unity in the Godhead, "the love-knot," as He has been termed, between the Divine Persons, so is He also the principle of fellowship between God and man, the principle of the communion of saints, and of all true social life in the family and the community. "In one Spirit were we all baptized into one body." This indeed was foreshadowed even in Old Testament days, as we see in Psalm cxxxiii., where unity among brethren is compared to the precious anointing oil poured upon the head of the high priest, a powerful and vivid type of the operation of the Holy Spirit upon Christ and His members. So St. Paul places love, in its highest, purest sense, in close collocation with the Holy Spirit: "In the Holy Ghost, in love unfeigned." And our conception of heaven, at its highest, is that of completed and perfected love, when the action of the Holy Spirit shall have perfectly purified the heart, sanctified not only the spiritual but the physical nature, brought the whole body of the saints into perfect union and communion with their Lord and through Him with the Father, and destroyed the last hindrance to the perfect outflow of love from God to man and the perfect return of love from man to God, while every member of redeemed humanity is bound to every other

See 2 Cor. xiii. 14.

1 Cor. xii. 12, 13. Comp. Rom. xii. 5; Eph. iv. 11–13.

Ps. cxxxiii. 2.

2 Cor. vi. 6.

member by a perfect love in God, who is Love.

III. The fruit of the Spirit, in its ninefold character, as presented by St. Paul in the Epistle to the Galatians, forms the next subject of our study.

III. The ninefold fruit of the Spirit. Gal. v. 22, 23.

In the Parable of the Vine and its Branches, Our Lord had spoken of fruit in the same sense as that of St. Paul. In either case the term "fruit" carries with it happy associations. The fruit of a tree is the perfection of its development, its final cause, its ultimate result. It exists, not for the sake of the tree itself, but for the support and refreshment of those who gather it and for the reproduction of the tree through the seed. It is the best thing of the tree, its sweetest and most valuable product. It is the outcome of all the varying influences from without —the winter rains, the spring airs, the summer sun. It is the characteristic and the measure of the tree. It is that which justifies the existence of the tree and the absence of which suggests its removal. These features have their counterpart in the spiritual world.

St. John xv. 1–8. Characteristics of fruit.

The various kinds of fruit, as with the Beatitudes, are not different characters, but different manifestations of the same character. The living and circulating sap, which is

Oneness of character; diversity of manifestation.

the symbol of the Spirit, is the efficient cause of the growth and ripening of the fruit.

1. Love.

1. First-named and chief of all is *ἀγάπη*, Love. This links up the fruit of the Spirit with the three great graces and with St. Peter's stages of growth. It also links man with God, for God is *ἀγάπη*. Without this, all other grace, all other fruit, is vain. It is the fruit in which all the other kinds are contained.

1 Cor. xiii. 13.

1 St. John iv. 8, 16.

2. Joy.

2. Next *χαρά*, Joy. This is the flower of love—the very loveliness of life. Like love, it makes all things easy—all giving, all labour, all pain. The thought that the Spirit of God is a Spirit of Joy lends to our conception of that Sacred Being the touch of beauty which renders Him infinitely attractive. The intensification of the Spirit's action is ever accompanied by the increase of joy. It was so at Pentecost; it is so in every period of true religious revival. Yet joy is not a mere emotion, but a rational principle; it springs from faith, which itself springs from truth. "Joy and peace in believing" is the secret of all. And it leads to vigour and efficient action: "The joy of the Lord is your strength." True joy is not, as is so frequently supposed, a transitory thing. It is indeed one of the most stable of all things.

Acts ii. 4, 46; v. 41; viii. 8, 39.

Neh. viii. 10.

The young poet, in his distress, might write— Keats, *Happy Insensibility.*

> "Was there ever any
> Writhed not at passéd joy?
> To know the change and feel it,
> When there is none to heal it,
> Or numbéd sense to steal it,
> Was never said in rhyme."

But then Our Lord has said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." And joy is independent of suffering: the joy of a Christian dwells on a height that earthly troubles cannot climb to. St. John iv. 14.

3. Peace, εἰρήνη, recalls the εἰρηνοποιοί of St. Matt. v. 9. Peace, like joy, is in believing, and is the groundwork upon which joy is built. To be at peace with God is to be at war with His enemies. But peace with God leads to peace with oneself and with all men around. It is the gift of Christ. It is not Nirvána; not, as one wrote, 3. Peace. St. John xiv. 27; xvi. 33.

> "Cessation is true rest
> And sleep for men opprest,
> And not to be were blest."

It is rather the harmony of all the elements that surround personality. It is the very purpose of the coming of Christ to earth and

of His going away. It is what He will bring us at His Return.

4. Long-suffering.

4. *μακροθυμία*, Long-suffering, like *ἀγάπη*, "is not easily provoked." In other words, it is a manifestation of love. This quality has specially marked the dealings of God with men: "For if thou didst punish the enemies of thy children, and the condemned to death with such deliberation, giving them time and place, whereby they might be delivered from their malice: with how great circumspection didst thou judge thine own sons?" So, in both his Epistles, St. Peter adduces the long-suffering of God in postponing the day of retribution for the wicked in order to afford time for repentance. Similarly, through the sinfulness of our nature, long-suffering is specially needed among men. It avoids quarrels; it heals injuries; it promotes forgiveness and goodwill. It gives the soft answer that turneth away wrath. The very note of *μακροθυμία* is "forbearing one another and forgiving one another."

Wisd. xii. 20, 21.

1 St. Pet. iii. 20; 2 St. Pet. iii. 9. Comp. Rom. ix. 22.

5. Kindness.

5. *χρηστότης*, here translated "Gentleness" in the Authorized, is better rendered "Kindness" in the Revised Version, as it is indeed several times in the former. It is that benignity and sweetness which Isaac showed to the Gerarites over the wells Esek and Sitnah. Kindness holds the turbulent feelings in check, preserves

See 2 Cor. vi. 6; Col. iii. 12; Eph. ii. 7; Tit. iii. 4.

Gen. xxvi. 20–22.

a tranquil demeanour even where there is provocation, and maintains a pleasant address. It is the form which love takes in its ordinary intercourse with the world. This gentle kindness possesses great power over others. Striving to please them, it wins their sympathy even against their will. "Let gentleness thy strong enforcement be."

6. Goodness, *ἀγαθωσύνη*, is the practical side of *χρηστότης*, the doing of good to others, "love in action." It gives the cup of cold water in the name of a disciple. It lightens the burdens of others as Christ has lightened ours. It is the moving influence of the Good Samaritan. 6. Goodness.

7. *πίστις* is here perhaps fidelity, rather than the faith that justifies. It is the virtue of the steward, the quality that attracts the confidence of others. It is that for want of which the servant went and hid his lord's talent in the earth. But of the faithful man it is said— 7. Fidelity. 1 Cor. iv. 2.

> "His words are bonds, his oaths are oracles,
> His love sincere, his thoughts immaculate,
> His tears pure messengers sent from the heart,
> His heart is far from fraud as heaven from earth."

8. *πραΰτης*, Meekness, has already appeared among the Beatitudes. The Blessed Spirit, by whom this grace is wrought in the soul, Himself displays a species of meekness, 8. Meekness.

St. John xvi. 13, 14.

in that He does not speak of Himself, nor much about Himself. He came in the likeness of a dove to produce a dove-like ministry in Our Lord and a dove-like character in all His true disciples. Meekness is not inconsistent with holy indignation against sin, but it treats the offender with humility.

9. Self-control.

9. Self-control, *ἐγκρατεία*, holds the reins where self with its interests, its unruly desires, and its uncurbed feelings and impulses, would make the man rush into indiscretion and harmful excess. By the grace of the Holy Rom. xiii. 14. Ghost, self-control puts on the Lord Jesus Christ, and makes not provision for the flesh, to fulfil the lusts thereof.

IV. The nine stages of spiritual progress. 2 St. Pet. i. 5–8.

IV. The Authorized Version of that passage in which St. Peter draws out the nine stages of spiritual progress, beautiful as it is, needs to be corrected by a version closer to the original: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ."

Here we have some of the same graces as are given by St. Paul in the passages considered above, but in a different order and relationship. The object of God in granting His precious promises is that men may become partakers of the Divine Nature; and this they can only do by the impartation of the Holy Spirit. In order that they may co-operate unto that end (*αὐτὸ τοῦτο* means "for that very reason") they are to seek progress in the spiritual life in accordance with the manner prescribed. 2 St. Pet. i. 5.

1. *ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν*, "supply virtue in your faith." That is, already possessing faith, and in your very exercise of it, develop a further grace, namely virtue. Faith, therefore, is presupposed as the foundation virtue of all the rest, which is in accordance with New Testament usage. 1. Faith.

2. The first grace to be supplied in faith is *ἀρετή*, Virtue. The word cannot be taken here in a merely ethical sense, apart from Divine grace. Here, as so often, the Christian usage of a word elevates it infinitely above its classical meaning. What is implied is an earnest, vigorous tone of mind, full of the brave and fearless spirit of the hero—the soldierly aspect of the Christian character. This is the next great result of the action of 2. Virtue.

the Holy Spirit, here contemplated, upon the character of believing man.

3. Knowledge. 3. *ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν.* Let virtue, in this sense, let courage, be modified by knowledge; then it will not run into its natural extreme. What is needed is insight into the right course of action, the result of patient searching into the thoughts and words of God in reliance upon the guidance of the Holy Ghost.

4. Temperance. 4. *ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν.* We have already considered *ἐγκράτεια*, self-control or continence. It comprises self-government, the rule within the realm of one's own inner nature and its outer manifestations, the strong hold and check upon our own hardly curbed inclinations and desires.

5. Patience. 5. *ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν.* If *ἐγκράτεια* is self-control, *ὑπομονή* is patient steadfastness under the pressure of external trials. It suffers and is still. It does not give way to the pressure of disheartenment. It perseveres with duty until it is accomplished. It is the *βασιλὶς τῶν ἀρετῶν*, the queen of all the virtues, which despises the world, desiring the better things of the kingdom, and by the Spirit conquers all opposition. Our Lord endured (*ὑπέμεινεν*) the Cross. St. James says, "We call them blessed which endured (*τοὺς ὑπομεινάντας*). Ye have heard of the patience

Heb. xii. 2, 3. St. Jas. v. 11. See also Rom. v. 3–5.

of Job" (*τὴν ὑπομονὴν Ἰὼβ*). The patience exhibited by Job consisted in his withstanding all the temptations to distrust and defiance of God that came with his troubles. And true patience will always forbid our taking the false way, whatever it may cost to maintain the true one.

6. *ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν.* The patience we speak of is not that of the heathen: it is truly religious in spirit; it preserves a reverent demeanour towards God. Job suffered in the spirit of worship: he was no Stoic. It is when we can count Him faithful who promised that we endure as seeing Him who is invisible. Thus our patience needs godliness. 6. Godliness.

7. *ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν.* In reverencing God we shall not forget our brethren; our love for Him will go on to them. There is a special love for our fellow-believers in Christ. We know that we have passed from death unto life because we love them. The Spirit in us recognizes the Spirit in them, and we are drawn thus to them in sympathy. 7. Love of the brethren. 1 St. John iii. 14.

8. *ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγαπήν.* But our love will not stop there. It goes on to embrace all mankind. The Greek freeman held his fellow-citizen in esteem. He did not entertain the same feeling towards the slave, 8. Love.

nor towards the foreigner (τοὺς βαρβάρους). But Christianity, which begins with the love of Christ, extends the same love to His people, and spreads over the whole world. If love for the brethren effects those Christian activities within the Church of which we read in the earlier chapters of the Acts, love in its wider sense inspires those splendid missionary enterprises by which, from time to time, whole races of men are won for the kingdom of Christ. It may spend itself in the death of the worker; but its results remain, and will for ever remain, because they are the work of the Eternal Spirit Himself.

St. Peter adds a remark as to the infinite advantage accompanying the realization of these stages of grace, and the unhappy results of their absence. He says, first, that if these things be present in abundance they make you not idle or unfruitful (οὐκ ἀργοὺς οὐδὲ ἀκάρπους)—an idiom, perhaps, for "very active and fruitful"—"unto the full knowledge of our Lord Jesus Christ." That is, these stirrings of the Spirit of Life lead up to such knowledge and help forward its growth. Of this goal of Divine progress we shall presently speak. But not to possess these graces is disastrous. "For"—this word explains the impossibility of making progress in holiness and the knowledge of Christ—

"he to whom these things are not present is blind, seeing only what is near, having forgotten the cleansing from his old sins" (Lumby). There is not only an absence of light but a dislike to it, a shrinking from it. The sight is weak, the range of vision limited, progress slow. The Christian sees only what is near to him—that is, the things of this world; he cannot see the more distant glories of the brighter world. Worse still, he is willingly forgetful (λήθην λαβών, implying definite choice) of his baptism, when the old man was put off and the former life renounced. There can be no advance, nor increase of light, nor growth in grace, until he repents and seeks the aid of the Holy Ghost for that series of steps which begins with faith and goes on to love.

9. The full knowledge of Christ is the result and goal of the steps named by St. Peter. If γνῶσις is knowledge or insight, ἐπίγνωσις is full or perfect knowledge. To the earnest seeker on earth and to the saint in light, this full knowledge is ever growing fuller, the approach toward perfect cognition is always progressing. The promise of the Spirit to guide us unto all the truth and to teach us all things is ever more and more fulfilled; and St. John's glowing words will receive an ever-increasing fulfilment: "If He

9. The knowledge of Christ.

1 St. John iii. 2. shall be manifested, we shall be like him, for we shall see him even as he is."

V. The seven gifts. Isa. xi. 2.

V. The seven gifts of the Spirit come next for our attention. It was to Our Lord that the Holy Ghost was first given, and He is given to us for Christ's sake and through Him. The Incarnation, the Baptism, and the Ascension all bear witness to this. But the sevenfold gift appears to stand in the closest connection with the descent of the Dove upon Our Lord at Jordan, and thus is the special gift granted at Pentecost and sought and conferred in Confirmation, the *gratia roboris*, or χρίσις τελειωτική, as it is termed by Bishop Jeremy Taylor.

The words of Isaiah are as follows: "And there shall come forth a shoot out of the stock of Jesse, and a Branch out of his roots shall bear fruit: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord." The repetition of "the fear of the Lord" appears to yield an additional, or seventh, element, completing the sevenfold gift.

This great and perfect gift is found first and chiefly in Our Lord Himself; next, in the Church, which is His Body; and

thirdly, in individual members of that Church.

It would be a long and deeply attractive study to trace out the workings of the gift in all its sevenfold variety, through the Gospel account of Our Lord's most holy life; and it would afford endless interesting labour to follow its operations in the history of the Church, as a body. These investigations are not for us here. But we may examine the gifts, one by one, as we have already examined the Beatitudes and the various graces and fruit of the Spirit, endeavouring to obtain some clear view of their nature and their place in the life of sanctification.

1. *σοφία*, Wisdom, is not a merely intellectual gift. It has a strongly ethical side. The terms in which this great gift is spoken of in the Books of Proverbs (*passim*); Job; the Wisdom of Solomon, in which twenty-one attributes of wisdom are named; and, in the New Testament, by St. James, exhibit it as of a deeply religious and moral nature. At the same time, it is primarily intellectual, and we may regard it as standing between those gifts which have for their immediate purpose the strengthening of the mental faculties and those which, in the first instance, affect the

1. Wisdom.

Job xxviii. 12, etc., R.V.

Wisd. vii. 22, 23.

St. Jas. iii. 17.

heart in order to promote in it the work of holiness.

See 1 Cor. i. 24. Ch. i. 30. Christ Himself is the Perfect and Ideal Wisdom, and He is made Wisdom to us from God. The wisdom which manifests itself in His people is the outcome of that which "rests" permanently with Him. It enables us to use and to bring into harmonious operation all the other Divine gifts, modifying the action of each and preventing any of them from excess or degeneration. It is the gift which, beyond all others, is needed for the right interpretation of Holy Scripture, to ascertain its true meaning, to give it due and just expression suitable to the age and people concerned, to modify the partial and imperfect statements of bygone generations so as to bring them into harmony with the discoveries and the practical progress of the day, and to apply the permanent and unchangeable principles of Revelation to the various and changeful requirements of successive ages and diverse races of mankind. This, which applies to the whole Church, equally applies to every branch and unit of it, and to each Christian man in his everyday life with God or among his fellows.

Isa. xi. 2.

2. Understanding. 2. *σύνεσις*, the spirit of Understanding, makes us discern clearly and discriminate correctly.

It is intensely practical in operation, enabling us to perceive the true inwardness of a matter, to grasp the meaning that lies below the fact, to read the signs of the times, to separate the evil from the good. It leads to faith and good deeds: "Give me understanding, that I may learn thy commandments." By means of it, we attain to right decision on the practical problems of our day. The judge and the statesman especially require the gift of understanding. And not only for the great functions of legislation and administration, but for the regulation of ordinary life, the performance of the duties of a citizen, the government of the home, the management of a business, the education of the young, each and all need to seek of the Spirit this great gift.

Ps. cxix. 73.

3. *βουλή*, or Counsel, is a gift peculiarly suited to a community. Not, indeed, to that alone. We may take counsel with God, with ourselves, or with others. The habit of prayer, of enquiring of the Lord, of consulting the Sacred Scriptures as the oracles of God, of waiting for an answer from on high, is of the nature of counsel. There are great decisions to be made that will govern our whole lives: choice to be exercised in vocations, partnerships, marriage, enterprises. The place we are to occupy in the world, the functions we

3. Counsel.

are to discharge in society, the niche we are to fill in the Church, the persons we are to help, the charities we are to support, the studies we are to undertake, all need the direction of this gift. Counsel will often bid us take the higher and more difficult course, when mere worldly prudence would have indicated a lower and easier one. The petition, so valuable in our Church Councils and Committees, "that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same," is a prayer for the gift of counsel, in the first instance, and of strength, in the next. And the counsel which is indeed the gift of the Spirit, while it will first dispose us to make such plans as will glorify God, will also assuredly regard the wants, the feelings, and the wishes of our neighbour.

4. Strength.

4. The spirit of Strength, ἰσχύς, is the earliest manifestation of the Pentecostal Gift, for by its means the timid Apostles bore their witness, and St. Peter delivered his bold and powerful address. "Boldness with fervent zeal constantly to preach the Gospel" is the need of the Church in all ages and the very marrow of the missionary spirit. It is the temper which each Christian man must, if he will be true to his Master, carry into his intercourse with the world. By it he will "boldly rebuke

vice, and patiently suffer for the truth's sake." This excellent gift of might arms a man against himself, when his natural slothfulness and self-indulgence raise their evil heads; it makes him "not ashamed of the Gospel of Christ" when he finds himself in the society of the unbelieving or unsympathetic; it nerves him to stand for righteousness and truth in public affairs and in the clash of contending opinions that accompanies national crises; it braces him to "endure hardness" as he takes his side and bears his part in Christ's long quarrel with the world; and it gives him fortitude to face martyrdom, when the forces of error or unrighteousness impose it upon him. This gift especially, though not exclusively, connects itself with the Apostolic ordinance of Confirmation, in which the soldier girds himself for conflict and receives the anointing of spiritual strength. In communion with God the Christian man learns to maintain this power, and most of all in seeking the strengthening and refreshing of his soul in the Holy Communion. In separation from the spirit of the world, he maintains that Nazarite attitude which guards the Samson-locks of his strength. And in communion and practical association with his brethren, he develops the unity of counsel and of action which is ever the true source and secret of strength.

5. Knowledge. 5. The gift of Knowledge, γνῶσις, carries us back to St. Peter's list of graces. Taken
1 Cor. viii. 1. alone, knowledge may be hurtful: "Knowledge puffeth up." It is in combination with the graces of the Spirit, and especially the grace of love, that its great value will appear.
St. John xvii. 3. "This is life eternal, that they should know (γινώσκωσιν) thee the only true God, and him whom thou didst send, even Jesus Christ." To know and not to love, would be the deepest condemnation; to know, and so to love, is life everlasting. Knowledge regards everything that the mind can contemplate, God, self, the external world, true doctrine, the past, the future, right and wrong. The unerring knowledge that dwelt within Him who "knew all men" finds some reflection in those who are taught of His Spirit. The Creeds of the Christian Church, like the Holy Scriptures from which they are taken, embody the Divine knowledge which has been communicated to men. "He," the Spirit, "shall teach you all things" is the secret of the knowledge that resides in the Church and in her individual members, and of the power she possesses to teach her children and to set forth the interpretation of God's mind to the world.

6. Godliness. 6. In εὐσέβεια, or Godliness, we again touch St. Peter. It is the spirit of reverence and

of worship. It is that truly religious spirit that sweetens and sanctifies all our intercourse with one another and with mankind. This spirit we may carry not only into our private life, but into the mart and the factory, into art and letters, into science and law, into the army and the senate. It is that which consecrates the study, the home, the school, and the State. It is that which, moving in a whole people, causes them to build and endow the houses of prayer, and to honour and maintain the religion of Christ established in the land. It was ever present in Our Lord as that which rendered His whole life a Burnt-offering to God. It finds its expression in the worship of our parish churches and the holy, happy converse of truly religious families.

7. The spirit of Holy Fear, φόβος Θεοῦ, is in close alliance with εὐσέβεια. It is deeply to be regretted that we hear to-day so little of the fear of God and of the "God-fearing" character. This is the sphere in which holiness is brought to perfection, as St. Paul says. It joins hands with the filial spirit and with the love of God. Holy fear is the best safeguard against that slavish fear which is cast out by perfect love, as well as against pride; and it protects its possessor against sin, especially sins of the flesh and sins of presumption. It will aid us, when we study

7. Holy fear.

2 Cor. vii. 1.

1 St. John iv. 18.

the Scriptures, in threading the tracks of critical investigation, and in the statement of doctrine. It is own sister to that poverty of spirit which is the first of the Beatitudes, and it owns dependence upon God alone for pardon, succour, and protection, in every hour of life.

VI. Symbols of the Holy Ghost.

VI. The Scriptures of both the Old and the New Testaments are rich in symbols, or emblems, of the Holy Ghost, revealing various aspects of His operations. These may be grouped, for our present purpose, under three heads :—

1. Those drawn from Inanimate Nature.
2. Those from Animate Nature.
3. Those from Human Life.

It will only be possible to devote brief consideration to a wide field of study.

1. From Inanimate Nature.

1. Inanimate Nature provides a large proportion of these symbols. In accordance with ancient thought, the "four elements," Air, Water, Fire, Earth, first present themselves.

a. Air.

a. Take Air. It is this that provides the most fundamental conception of the Holy Spirit, for "Spirit" is breath, the breath of God, the breath of life, the same life which God breathed into the nostrils of the man whom He had made. When Our Lord, by the Spirit's action, received His new life

from the dead, the first thing He did for His Church, on the evening of the day of His Resurrection, was to breathe the Spirit into them, as the Lord God had breathed into man at the first. When, after His Ascension, He fulfilled His promise to send them the Paraclete, one of the symbols of His Presence was the sound of a rushing, mighty wind (*πνοῆς βιαίας*). Nor were these the first occasions on which Our Lord used the motion of the atmosphere as symbolic of the Spirit's work. In His conversation with Nicodemus, He had employed it to illustrate the free and uncontrolled action of the Spirit: "The wind bloweth (*τὸ πνεῦμα πνεῖ*) where it listeth." "So is every one that is born of the Spirit." Here we are carried back to the Old Testament: "Thou knowest not what is the way of the wind." The life-giving wind of Ezekiel's vision presents an emblem of the working of the Spirit. The suggestiveness of it is endless. The air is indispensable, inexhaustible, and free. Its power is great but may be modified, and ranges from the mighty tempest that raises the ocean to the softest zephyr that stirs the leaf. It is life-bestowing, it is purifying, it is enveloping, it is invigorating. It is everywhere present, it is mysterious, it is infinitely mobile, it is cooling, it is refreshing, it restores the weary,

Eccles. xi. 5.

Ezek. xxxvii.

it wafts the vessel to the haven where it would be. The same is true of the Spirit.

> "It fills the Church of God; it fills
> The sinful world around:
> Only in stubborn hearts and wills
> No place for it is found."

b. Water.

b. Again, take Water. The forms that water assumes are many. The cloud in the heaven, the rain that falls upon the soil, the dew upon the grass, the night-mist that waters the earth, the fountains that run among the hills, the broad river, the lake in which swim shoals of fish, the sea with its "moving waters at their priest-like task," all speak to us in a natural language, telling of the Divine Spirit and His work. In the cloud enveloping Our Lord and His three disciples at the Transfiguration we see those bright aërial particles, between water and air, which at once cool and refresh, and while they hide from view that which they surround, they reflect the sun's rays in prismatic beauty. The rain tells us of blessings that come from above, of fruitfulness for the earth, of the conversion of the desert into a field that blossoms like the rose, of purification for the very air itself. The dew and the night-mist recall the secret, unnoticed, yet effectual, refreshment of the Blessed Spirit. It is the last-named that is meant by Hosea: "I will

Comp. Ex. xiii. 21, 22; xiv. 19, 20; and Acts i. 9.

Hos. xiv. 5.

be as the dew unto Israel." The springs, even as that perennial one on Carmel, from which, no doubt, the vessels were filled for Elijah's sacrifice, speak of the quenching of human thirst for God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." "Whosoever drinketh of the water that I shall give him shall never thirst." The "river of water of life" is the Apocalyptic symbol of the Holy Ghost in His Dual Procession "out of the throne of God and of the Lamb," nourishing the twelve fruits of the tree of life. As in Ezekiel's vision of the healing waters, the rich stream grows deeper as it flows. It is the place of bathing and of baptism, the cleansing of the flesh, and the purifying of the spirit. It fills its receptacle until it overflows. Like a running river, it carries refreshment and fertility through all the countryside. He that has received it, out from his inward life flow rivers of life-giving water, which is the Pentecostal Spirit of God. And what is true of each believer, is still more true of the whole Church. There is a glorious record in history of what the Church has been to the world, but a still more glorious record exists in prophecy. The pure and crystal river of the Spirit shall flow until "there shall be no more curse."

1 Kings xviii. 33 sqq.

Ps. xlii. 1, 2.

St. John iv. 14.

St. John i. 33; iii. 23; xiii. 10; Heb. x. 19–22.

St. John vii. 37–39.

c. Fire.

c. Once more, take Fire. Fire gives warmth and light. It consumes what is combustible; it tests that which is not combustible; it cleanses that which neither air nor water can cleanse. Its action is life-giving, as is the warmth of the mother-bird while she broods upon her nest.

St. Matt. iii. 11.

"He shall baptize you with the Holy Ghost and with fire." This was fulfilled at Pentecost, when the tongues, "as if of fire," appeared to the disciples, and they were all filled with the Holy Ghost. Then their hearts were warmed, their minds were illuminated, their tongues were quickened; then all were cleansed and purified and fused into one grand unity.

Rev. iv. 5.

Later, the Holy Spirit is represented by seven lamps of fire, since through the Church He sheds light upon the dark world. Fire is ever a special symbol of the Presence of God, who dwelleth in the light that no man can approach unto, and who sends the flame of acceptance upon the sacrificial offering.

d. Earth.

d. Even Earth is in some degree symbolic of the Spirit, for the salt which was offered with all the offerings under the Law was an emblem of His preservative influences. In harmony with this are the words of Christ, comparing the Christian who has lost his spirituality to salt that has lost its taste and is fit only to be cast out into the road. The

presence and influence of the Holy Ghost alone can preserve the character from this deadly insipidity and give it savour and pungency. "Salted with fire" brings together two symbols of the Spirit's action in a striking way. St. Mark ix. 49; St. Matt. iii. 11.

e. The next symbol is Oil. Its use in Holy Scripture is, in the main, threefold: as food, for burning in lamps, and for anointing. In all these uses, but especially in the last-named, it is symbolic of the Spirit. He is the support of Christ's people, of which the Meal Offering is emblematic, the fine flour mingled with oil being made into cakes. From Him, as the oil in their lamps and supply vessels, they are enabled to let their light shine before men; and He, dwelling in the Church, maintains its testimony to the world, as the lamp sheds its rays upon all that are in the house. *e.* Oil. Lev. ii. 4, 5, 7. Comp. Ex. xxix. 2. St. Matt. xxv. 4. Ex. xxvii. 20, 21; Lev. xxiv. 1, 2.

The use of oil in anointing, however, is a still more vivid symbol of the Spirit. In itself, oil is softening, strengthening, healing. Even its general use strongly suggests the action of the Divine Spirit. In the law of the leper, he was ordered to be anointed with oil for cleansing. The Mission of the Twelve was followed by the healing of many sick persons by anointing with oil; the same symbolic ceremony being ordained by St. James. Its use as a fragrant and comforting Lev. xiv. St. Mark vi. 13. St. Jas. v. 14, 15.

St. Luke vii. 37; St. John xii. 3. Comp. Ps. xxiii. 5 and Eccles. ix. 8.

unguent at feasts forms the central point of more than one striking incident in Our Lord's life. But most of all is the ceremonial use of oil in anointing to office full of suggestive instruction concerning the Holy Spirit's operation. We have already seen how Our Lord was anointed with the Holy Ghost after His Baptism, which is the foundation for His title of Christ, a title which had been carefully prepared for by the anointing of Aaron to the office of high priest; the anointing of the kings of Israel; the anointing of prophets; and by distinct prophecies of the anointing of the Messiah that should come with the Spirit of Jehovah (see Ps. lxxxix. 20; Isa. lxi. 1; xi. 2). The Anointing of Our Lord with the Spirit was the cause of the anointing of His Church. "Ye have an anointing from the Holy One." "Now he that stablisheth us with you in Christ, and anointed us, is God." Thus the people of Christ are consecrated to His service. They pray—

Chap. III.

Acts iv. 27; x. 38.

Ex. xxix. 7; xxx. 22–25, 30; Lev. xxi. 10; 1 Sam. x. 1.; xvi. 13; 1 Kings i. 39; 2 Kings ix. 3, 6; 1 Kings xix. 16.

Ps. cxxxiii. 2. Acts ii. 4.

1 St. John ii. 20. 2 Cor. i. 21.

> "Thou the anointing Spirit art,
> Who dost Thy sevenfold gifts impart;
> Anoint and cheer our soiléd face
> With the abundance of Thy grace."

f. Wine.

f. Wine, again, is symbolic of the refreshment and stimulation produced by the Spirit. The Good Samaritan poured wine and oil into the traveller's wounds. The spiritual exhilara-

tion of Pentecost was mistaken by some of the beholders for the effects of wine. St. Paul bids the Ephesians avoid the excitement produced by wine taken in excess, and rather drink in that which belongs to the fulness of the Spirit. Eph. v. 18.

g. Seed appears to be used by St. John to illustrate the action of the Holy Spirit. Speaking of the regenerate person, he says: "His seed abideth in him; and he cannot sin, because he is begotten of God." In this we may see a reference to the fruit-tree whose seed is in itself, in the account of the Creation; and we may compare with it the expression of St. Paul, "soweth unto the Spirit." *g.* Seed. 1 St. John iii. 9. Gen. i. 11, 12. Gal. vi. 8.

h. The Earnest or Deposit, *ἀρραβών*, paid by a purchaser to give validity to a contract is three times used by St. Paul of the gift of the Spirit. The heart, with him, is the sphere of the Spirit's indwelling, and the believer's inheritance is that of which the gift of the Spirit is the pledge. That which God has already given in part, He will bestow at last in perfection. *h.* The Earnest. 2 Cor. i. 22; v. 5; Eph. i. 14.

In like manner, St. Paul takes the first-fruits, *ἀπαρχή*, so often mentioned in the Old Testament, to illustrate the present enjoyment of the Holy Spirit as a pledge of future glory. Rom. viii. 23.

i. And in close connection with the last- *i.* The Seal.

named is the Sealing, which is the last act giving validity to a royal decree or legal document, or which secures the entrance to a house or other place of entry. With the Blessed Spirit Our Lord Himself was sealed by the Father. With the same Spirit are believers in Christ sealed unto the day of redemption: "Who also sealed us, and gave us the earnest of the Spirit in our hearts." An extension of the thought of the seal is that the impression on the wax corresponds to the design upon the seal. Hence Christ is "the express image" of God's Person, and the children of God are sealed by the Spirit into the likeness of their Father.

Esth. viii. 8. Jer. xxxii. 11, 44. Dan. vi. 17. St. Matt. xxvii. 66; St. John vi. 27. Eph. i. 1; iv. 30. Comp. Rev. vii. 3. 2 Cor. i. 22.

2. In Animate Nature.

2. In the sphere of Animate Nature, human life excepted, the most striking illustrative symbol of the Holy Spirit is the Dove. The brooding fecundity of a bird, although the dove is not distinctly specified, is implied in the words, "The Spirit of God moved," or "was brooding," "upon the face of the waters" (Vulg. *incubabat*). Several characteristics of the dove meet us in Scripture, as its swift, sustained flight, the beauty of its plumage, the mournful sound of its note, its innocence; nor do these exhaust the qualities attributed to it in the Bible. All the foregoing were, no doubt, implied in the descent upon Our Lord of the Spirit in a bodily form like a dove, and

The Dove.

Gen. i. 2.

Ps. lv. 6; lxviii. 13; Isa. lix. 11; St. Matt. x. 16.

all of them were characteristics of His subsequent ministry. Connected with this emblem is the thought of motherhood, with the στοργή, or natural instinct of love for offspring, which is perhaps the nearest we can get to an explanation of "God so loved the world," an idea in harmony with all our best thoughts of God.

Bishop Andrewes writes: "In a bodily shape, and that of a winged creature, as most apt to express the swiftness of His operation, recalling the dove of Noah, that brought back the olive leaf, the symbol of peace; the dove of David, who is covered with silver wings and her feathers like gold; the dove of Isaiah, with her voice of mourning; the dove of which our Saviour afterwards spoke as the emblem of harmless innocence, peace, sincerity, patience, innocency,—these be the silver feathers of this Dove."

3. In the range of Human Life we encounter several symbols of the Spirit. 3. In Human Life.

a. The well-known comparison between St. Luke's "I with the finger of God cast out devils," and St. Matthew's "I cast out devils by the Spirit of God," implying the identity between these two, has led to the Holy Spirit being termed "the Finger of the Hand Divine," "Dextræ paternæ digitus," by which His Word is written, not now on *a*. The Finger of God. St. Luke xi. 20; St. Matt. xii. 28.

Ex. xxxi. 18; 2 Cor. iii. 3.

tables of stone but on fleshy tables of the heart; by which He works wonders, heals

Ex. viii. 19.

infirmities, driving out evil influences, and otherwise brings the work of God to perfection.

b. Imposition of hands.

b. The imposition of hands in token of benediction, so common throughout Old Testament Scripture, is in close alliance with the last-named symbol. This significant action has an important position in the Christian Church in the rites of Confirmation and Ordination. These are treated in their own place, and it is only necessary here to speak of this sign in general terms.

See Chaps. VI. and VII.

c. The Porter. St. John x. 3.

c. The Porter of the Sheepfold strongly suggests the action of the Holy Ghost in opening the way for Christ, both in the heart of the individual and in the world, as missionary effort progresses.

d. The number Seven.

d. The number Seven, typical of perfection, is symbolic of the Holy Spirit, as the Perfection of the Deity and the Perfecter of His work. The "seven eyes" of Zechariah have their New Testament counterpart in "the seven spirits which are before his throne" and "A Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God."

Zech. iii. 9; iv. 10. Rev. i. 4.

Rev. v. 6.

Here we may leave this department of the subject, not as having exhausted it, but as

having considered briefly some of its leading features.

There remain four other topics under this chapter. The first is—

VII. The Holy Spirit's aid in prayer. By prayer is here intended every outgoing of the soul towards God, whether in the nature of supplication, of confession, of intercession, of thanksgiving, or of praise. VII. The Spirit's help in prayer.

1. All prayer is impossible except as God enables us, and this ability is conferred by the Spirit. He first brings the soul into a right relationship to God. Being "born of God," we have "the right to become sons of God" through faith in the Name of Christ. Thereupon follows a special Mission of the Spirit: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Thus is conveyed that spirit of sonship which is the true starting-point of all access to God. Fear, with its enslaving influence, is driven out, and the spirit of adoption takes its place. 1. He enables us to pray. St. John i. 12, 13. Gal. iv. 6. Rom. viii. 15.

2. The Spirit, again, arouses in the soul a sense of need. By opening to the spiritual vision a new and beautiful world of goodness and purity, by revealing the contrast between that world and the natural self, He awakens desires to which we had been strangers. Till then "we know not how to pray as we ought," 2. He gives the sense of need.

Rom. viii. 26. but "the Spirit also helpeth (*συναντιλαμβάνεται*) our infirmity." Through His illuminating grace and personal promptings we come to know that which had been hidden, and become conscious of our needs.

3. He intercedes within the soul.

Rom. viii. 26, 27.

3. Moreover, He intercedes for us. As Christ intercedes for us without, so the Spirit intercedes within. In some mysterious manner, He identifies His personality with our own for the purpose of intercession. As God's free Spirit, He mingles Himself with our spirits, and thus makes our prayers His own, or rather creates them within us. Two features of His intercession are given in the passage already quoted: (*a*) it is with unutterable groanings, and (*b*) it is according to the will of God.

4. He bestows assurance.

Heb. x. 22.

4. The Holy Spirit further bestows the "full assurance of faith," the *πληροφορία* in which we are exhorted to draw near to God. This assurance comprises a clear recognition of the source from which are supplied all those needs which send us to our knees; for "every good gift [or "giving"] and every perfect boon is from above" (*πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον*). It unfolds His power and willingness to bestow, upon which Our Lord so frequently dwelt in His great teachings on prayer. It is based upon that access to the Father which is said

St. Jas. i. 17.

See St. Matt. vii. 7–11; St. Mark xi. 22–24; St. Luke xi. 9–13; St. John xiv. 13, 14; xv. 7; xvi. 23, 24.

(Eph. ii. 18) to be through Christ and by the Holy Spirit.

5. It is the Holy Spirit also who quickens the mind and the emotions and gives ability to continue in prayer. "Praying in the Holy Ghost," or, as St. Paul phrases it, "supplication in the Spirit," issues in power to comply with the command, "Pray without ceasing," itself an echo of Our Lord's lesson, that "men ought always to pray, and not to faint." The Holy Spirit is thus the sphere of all our prayer and worship.

5. He quickens. St. Jude 20. Eph. vi. 18. 1 Thess. v. 17. St. Luke xviii. 1.

6. Before passing from this topic let us briefly consider that of devotion to the Holy Ghost. It has by some been too hastily inferred that prayer to the Spirit is not in accord with the teaching of Holy Scripture, because no direct instance of such prayer is recorded. But this can hardly be maintained in view of the following considerations :—

6. Devotion to the Holy Ghost.

a. The evangelistic command contains a charge to baptize "into the name (εἰς τὸ ὄνομα) of the Father, and of the Son, and of the Holy Ghost."

a. St. Matt. xxviii. 19.

b. The "Grace," or commendatory prayer, with which St. Paul concludes his second letter to the Corinthians contains an implied prayer to the Third Person to vouchsafe His Divine Fellowship to the Church.

b. 2 Cor. xiii. 14.

c. An argument, the force of which depends

c. Phil. iii. 3.

upon the final decision as to the Greek text of Phil. iii. 3, is as follows. If we are to accept the reading Θεοῦ for the Θεῷ of the Received Text, οἱ Πνεύματι Θεοῦ λατρεύοντες, "who worship the Spirit of God" is a distinct and direct statement that the Church offers direct adoration to the Holy Ghost, "qui Spiritui Dei servimus." It is fair to acknowledge, first, that this argument rests upon two assumptions: (*a*) that Θεοῦ is the true reading, and (*β*) that λατρεύοντες here governs the dative Πνεύματι, and is not to be taken absolutely.

d. Rev. i. 4, 5. *d.* The prayer of St. John for the Seven Churches at the opening of his Apocalypse affords a similar argument to that drawn above from 2 Cor. xiii. 14.

e. The Trisagion. *e.* The Trisagion, "Holy, Holy, Holy, is the Lord God the Almighty, which was, and which is, and which is to come" (compare Isa. vi. 3 with Rev. iv. 8), is an instance of the worship of the heavenly host addressed to the Divine Trinity, including, of course, the Blessed Spirit.

If, then, we may freely admit that the normal manner of worship is that our prayers are to be addressed to the Father, through the Son, by the Holy Spirit, and that it is not the Blessed Spirit's usual way to draw attention to Himself, since His function is, as Our

Lord taught, "He shall testify of me," it is still true that rightly does the Church address the Sacred Spirit in the great hymns "Veni, Creator Spiritus," and "Veni, Sancte Spiritus," as well as in many another prayer and hymn, fruits of His own inner working in the hearts and minds of His people.

VIII. The Spirit's use of the Word.

VIII. We pass to the use by the Holy Spirit of the Divine Word in sanctification.

The Bible is a book, or, more truly, a collection of books, written by men for men. It is also the voice of the Holy Spirit, who is a free Spirit, working, like the wind, where He listeth, and yet using definite means for definite ends. The Holy Scriptures of both Testaments have for their chief end the making known of God to men, and the New Testament records the last and final Revelation of God in the Incarnation. The Bible, then, as a whole, may be spoken of as the Written Word, which is the counterpart of the Incarnate Word. And since it is the product, through the minds and pens of chosen men, of the mind of the Spirit, we perceive that a relationship is established between Christ, the Holy Spirit, the Scriptures, and mankind. The Bible in the Church is the authoritative embodiment of the utterances of the Spirit. It is also the complete Divine record of the Person and work of Christ.

See Heb. i. 1–3.

For practical purposes, the Bible must never be separated from Christ as its great subject, or from the Spirit, as its ultimate Author and Interpreter. It is thus of permanent essential value and importance in the Church. From
2 Tim. iii. 16. the earliest days it has been employed "for teaching, for reproof, for correction, for instruction which is in righteousness"; in other words, as the supreme arbiter of faith and morals.

In the Psalter, the language of the heart makes itself heard, sometimes in the accents of joy and praise, at other times in those of penitence and submission. In the daily Lessons, the Epistles and Gospels, and in sundry passages cited for devotional and practical purposes in our Services, the course of Divine instruction flows on. To the new-made Deacon is committed the duty of reading the Gospel in the Church of God. To the newly ordained Priest is entrusted a copy of the Holy Scriptures with the charge to preach them faithfully to the people. The pastor undertakes to preach nothing as of necessity required for salvation but what he is persuaded may be proved from the Scriptures; and a large part of his duty is summed up in St. Paul's exhortation, "Preach the Word." It is the work of the Blessed Spirit to furnish the ministers of Christ with such graces of

character and such gifts of mind and utterance as will qualify them for usefulness amongst their people; and it is equally His work to prepare, to open, and to illuminate the minds and hearts of the hearers, in order that the work of conviction, of renewal, and of sanctification may proceed. In the private reading and study of the Holy Scriptures the Holy Spirit is no less present to enlighten and to build up the Christian. In those Churches in which provision is most completely made for the reading and teaching of God's Word, as in England, the best results are obtained in the lives and character of their members. Nor is it otherwise in the case of individual Christians, of whom those who are nourished by most constant study of the Holy Scriptures are the ripest.

We are told that Christ gave Himself for the Church, "that he might sanctify it, having cleansed it with the washing of water with the word." And Our Lord's words to His disciples, "Already ye are clean, because of the word which I have spoken unto you," and His prayer, "Sanctify them in the truth; thy word is truth," point to the same result.

Eph. v. 25, 26.

St. John xv. 3.

St. John xvii. 17.

The Holy Scriptures, so little understood, so frequently misunderstood, so little studied, so distorted by perverse application, so constantly abused to promote, rather than heal,

divisions, are destined, as the fuller light of the Spirit is shed upon them, to be interpreted by a truer insight, to be correlated in a fuller harmony, to shine with a more convincing brilliancy, to reveal in ever greater perfection the nature and character of the Man Christ Jesus, to direct the path of the Christian believer with a surer accuracy, and to let the light of the knowledge of the glory of God stream more unshadowed upon the world which He has loved and redeemed. As in sacred study and profound meditation we direct our minds to those Divine writings, reading, marking, learning, and inwardly digesting them, and comparing spiritual things with spiritual, making the pure milk of the Word our food, in the earlier stages of spiritual growth, and its strong meat in those that are more advanced, we shall find, to our surprise and joy, that we increase in spiritual stature and strength, and, in our measure, "in favour with God and man."

IX. The sanctification of the will.

IX. Our next subject is the sanctification of the will. For the purpose before us, it is not necessary to discuss the psychology of the will nor the difficult question as to whether the will is self-determining or governed by motives. We need only assume that it is the mainspring of action and that it is free so far as external compulsion goes. Yet, through

the Fall of Man, it is perverted and, without the aid of Divine grace, unable to choose aright, to do good or to please God. There is in this, no doubt, an antinomy which all our reasonings will fail to explain. It is sufficient that it conducts us to the truth that the work of the Holy Spirit is required to bring about: first, the surrender of the will as a part of the primary work of regeneration; secondly, the habit of submission to the will of God as the chief factor in the life of sanctification; and finally, the reward of such submission in the growing conformity of the sanctified human will to the Divine Will as the work of holiness progresses, the ultimate goal of which is that perfect and unhindered harmony that will subsist between them when the work of grace is complete and has passed into the final condition of glory. It was necessary even for Our Lord Himself to renounce His own will in order that the will of God might be done. The scene at Gethsemane and the memorable words of self-submission, thrice repeated, are a standing proof that, even in its highest and most perfect phase, human nature requires ever to place itself in voluntary surrender under the guidance of Omnipotent Wisdom and Goodness. This supreme act of self-renunciation on the part of Our Lord is therefore an example to His people: "Even

Christ pleased not himself." Much more, then, is it necessary that imperfect and sinful beings should follow in His steps. If the limitations imposed upon Him by the mere fact of His Humanity, apart from all sin, necessitated a certain conflict between His human will and that of His Divine Father, it is certain that where there is, in addition, a morbid state of the will, the result of original sin, there will be a still greater interval between the Divine and human wills, the conflict between them will be exacerbated, and a more powerful and drastic work of the Holy Spirit will be needed to bring them into true relations.

The Holy Spirit dwells in the heart of the humble Christian for this very purpose, and His success in bringing it about is His highest achievement in the work of grace. There can be no greater victory conceivable than this, that sinful man should learn, of his own accord, to deny his own wishes and hopes, to sacrifice his dearest affections, and to endure the loss of all that he most highly esteems, including life itself, in order that the will of God may be accomplished. The Holy Spirit, revealing Christ in the soul, causes the self-devotion of the Son of God to be transfused into man: as Christ is the Son of God, so we become the sons of God; as

Christ was obedient, so we learn obedience from Him; Christ is "in us, the hope of glory," and thus we are "partakers of the Divine nature," "transformed into the same image, from glory to glory, even as from the Lord the Spirit." 2 Cor. iii. 18.

X. The sanctification of the body.

X. It is worthy of special notice that, in St. Paul's Epistle to the Romans, a systematic treatise, the sacrifice of the body follows, and does not precede, the sanctification of the soul. The earlier chapters of the Epistle deal with justification, which is shown to be by grace, on the ground of Christ's work for man, and through faith. The Apostle then turns to the practical life of sanctification, following justification, which he shows similarly to depend on grace and to be accomplished through faith in Christ. The climax is reached in the next chapter, in which the triumph of the Spirit is celebrated in a very pæan of joy and praise. An interlude follows, in the next three chapters, and then he returns to the work of grace and carries it a stage further. This stage brings us to the sanctification of the body: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. i.–v. Chaps. vi., vii. Chap. viii. Chaps. ix.–xi. Chap. xii. 1.

We may consider the offering of the body

in a fourfold manner: (1) for sanctification; (2) for work; (3) for pain; (4) for martyrdom.

1. The offering of the body for sanctification.

1. The body of a Christian is a temple of the Holy Ghost. It is so because it is a member of Christ, who is the very Home of the Spirit. St. Paul shows the Corinthians the necessity for keeping the members of Christ and the houses of the Holy Ghost free from corruption. This must be done, first, by purity, the body and its members being carefully guarded against the invasion of evil, either through the infection of nature within or through solicitation from without. In like manner it is sanctified by temperance, or moderation in the use of the things of the world, including all the objects of human desire and endeavour. All such victory over temptation or attainment in holiness can only be realized by that abiding by faith in Christ by which the constant supply of the Spirit is ensured. The Holy Spirit, then, is the Spirit of Temperance and Purity. From these graces flow the secondary blessings of health, beauty, and enjoyment; all of which are the direct results of the Spirit's action. There is a tendency in some quarters, at present, to link health with holiness so inevitably that it is held impossible to be sick while communion with God is maintained unhindered. Without going to this length, for we do not know what

1 Cor. vi. 13, 19, 20. Comp. ch. ix. 27; Rom. viii. 13.

further motives God may have in permitting sickness,—and it is, moreover, impossible to deny that some of the most eminent cases of sanctification have been those of great sufferers and permanent invalids,—we may safely say that, in general, holiness of life tends immediately to wholeness of body. Enjoyment, or a constant state of joy, happiness, and exaltation, is similarly spoken of, by the same school, as the necessary accompaniment of sanctification; and here again we can affirm the general tendency without insisting upon the invariable sequence. The following beautiful passage from Chrysostom may not unfitly close this section: "How should the body become a sacrifice? Let the eye behold nothing evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand do nothing unlawful, and it is a whole burnt-offering. Nay rather, these are not enough, but we also require the performance of good deeds, so that the hand may give alms, the mouth bless those who act despitefully towards us, the hearing devote itself unceasingly to listening to sacred discourse. For the sacrifice has nothing unclean, the sacrifice is the first-fruits of the rest. Let us therefore offer the first-fruits both of hands and feet and mouth, and of all the other members, unto God."

Chrys., Hom. xx. p. 656 f., quoted by Alford on Rom. xii. 1.

2. For work.

2. The body is the instrument of the will for the execution of the business of life. It may therefore fitly be offered to God for work.

Eph. ii. 10.

It is said of good works that God afore prepared them, that we should walk in them.

Acts i. 8.

In bestowing upon His Church the Pentecostal baptism for the purpose of making her His witness throughout the present Dispensation, Our Lord had in view the necessity for undertaking long and exhausting journeys in order to open fresh fields for the Gospel, and of conducting laborious and manifold schemes for the uplifting of the human race and the extension of His kingdom in the world. We need not draw the line at directly religious activities, in contemplating the path in which our duty lies, and in which, by consequence, we may expect the Holy Spirit to aid us. The spheres of social and political activity, of industrial and commercial enterprise, of literary and artistic effort, and of the various functions allotted to each in the economy of the world and of human life, so long as the motive for which we undertake them be that of winning the world for God, and the spirit in which we fill them be one of love for Him and for all who belong to Him, are all truly realms in which the free Spirit of the Lord may operate without hindrance, and in which He may confidently be expected to

bestow His blessing and reward. In such ways we may make a true sacrifice of the body, as a λογικὴ λατρεία, acceptable to God.

3. For pain.

3. As to the offering of the body for pain, some pain indeed is needless, being the result of our own past imprudence or sin. This is only in contemplation so far as we willingly submit to it as a just chastisement or a means of awakening us to a true repentance. Some, again, is natural, as in the case of childbirth. Some is inflicted by other persons, and may be either physical or moral. These are undoubtedly to be accepted as designed by God for sanctification and the development of the graces of patience, forbearance, forgiveness, and the like, which could not be promoted in any other way; for it is plainly impossible to learn patience if there is nothing painful to bear, or forgiveness if there is no injury to pass by. There is likewise the pain arising from sickness and infirmity in their many forms, hereditary or contagious disease, the decay of old age, accident, and the like; while the mind is subject to the sorrow arising from the loss of friends, disappointed hope or endeavour, the unkindness of others, the melancholy produced by inevitable change, poverty, the prevalence of unrighteousness in the world, the sufferings of the Church and the hatred displayed to the Name, kingdom,

and will of God. All these may and ought to
Col. i. 24. be borne by Christians, as filling up on their part that which is lacking of the afflictions of Christ; not, of course, with the thought of adding any value to His perfect and complete atonement, but as a part of the perfection
Heb. ii. 10. which He Himself reached only "through sufferings," and also, as the passage itself says, "for his body's sake, which is the church." This is specially the result of the Holy Spirit's work in the soul.

4. For martyrdom. 4. The last and supreme form in which the sacrifice of the body may be effected is the willing acceptance of martyrdom. When
2 Chron. xxiv. 20, R. V. marg. Cp. 1 Chron. xii. 18. Zechariah was put to death for his faithful testimony, we are told that the Spirit of God "clothed itself with" him. St. Stephen, the first Christian martyr, was not only, from the first, a man exceptionally full of the Holy Ghost, for which reason he had been selected for the Diaconate, but he was also specially strengthened further by the same Spirit for the work of his short ministry, a ministry which began with the serving of tables for the Church's widows, blossomed forth into a powerful and convincing expository and controversial testimony to the unbelieving opponents, and finally brought him to the highest honour which the Church has to bestow, that of suffering the martyr's death.

For this he was so filled with the glowing presence of the Spirit of God that his face took the appearance of that of an angel, and his last prayer, full of forgiving love, was preceded by a vision of his Lord standing at the right hand of God as though to welcome him. Nor was this an isolated instance. It is the work of the Holy Ghost to support all Christ's martyrs and to make their blood germinate into fresh harvests for the Church. The very man who took part in the death of Stephen became infused with his spirit and a disciple of his teaching; and the same man, in due time, followed Stephen in the martyr's path. The persecutions of Christians during the Roman Empire had the same results. The English Reformers at the stake, the missionary and native martyrs of yesterday in Uganda and China, found the same unspeakable strength and joy to support them, and their constancy has had the same effect upon the world as that of the early Christian martyrs. The preparation for martyrdom which makes the Christian despise pain, reject the world, submit his will, and choose willingly to suffer with Christ, is the highest operation of the Holy Ghost. And when the moment of actual suffering and death arrives, it is the Holy Ghost who upholds his resolution and raises his faith to a degree of

Acts xxii. 20.

Gal. vi. 17. exaltation that enables him to triumph over pain and to lose himself and earthly life in heavenly bliss and Christ. If all Christians
2 Cor. v. 8. Phil. i. 21. are not called to martyrdom, all are at least called to die; and all may die thus prepared
Comp. Rom. viii. 11; Phil. iii. 21. and thus supported by the indwelling of the sanctifying Spirit.

CHAPTER XI

THE MISSIONARY OUTCOME OF THE HOLY SPIRIT'S WORK

The missionary campaign of the Ascended Christ.

AT His Ascension into heaven, Our Lord took His seat as the Head of a new kingdom. From that royal throne He directed, and still directs, that great campaign which was designed, and is destined, to issue in the subjection of the entire redeemed world to His rule. In His parables of the kingdom, He had long since communicated to His disciples the methods and manner by which that kingdom was to make its way. He had set before them the contrast between the world, as the realm in which the forces most opposed to Him held their sway, and the kingdom over which He was to reign and which they were to proclaim. He had informed them of the hatred and persecution which they must look for in setting up and consolidating that kingdom. He had assured them, notwithstanding, of the certainty that it would prevail and of the final success of

their endeavours. And He had made provision for the conduct of the great undertaking. In heaven, He assumed the functions of the Commander-in-chief. On earth, He had left an agent, His Church. To this Church He had entrusted a message, His Gospel; a command, to make disciples of all the nations; a promise, that He Himself would be with them to the end of the age; and a special gift of power, the Holy Spirit.

The Gift at Pentecost was for the missionary purpose.

The Pentecostal Gift of the Holy Ghost bore a direct and specific relationship to the work of the Church in the evangelization of the world. It was, indeed, the means by which that work was to be accomplished. The key to the Acts of the Apostles and to all Church history is to be found in the saying

Acts i. 8.

of Our Lord, "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses . . . unto the uttermost part of the earth." In other words, the Holy Spirit was given for the missionary purpose, and for other objects only as they subserved that purpose. Had the Apostles refused, or neglected, to undertake the laborious duty of proclaiming the Gospel to the world and the sufferings and perils which that duty entailed upon them, can we doubt that the gift of the Spirit would have been withdrawn from them? And does it not follow

that the unwillingness, or neglect, of the Church to discharge the missionary obligation, at various periods in her history, has been the direct cause of the dry, arid, unspiritual, and unfruitful condition into which she has fallen at such times, owing to the retirement of the Blessed Spirit from His active and vitalizing operation within her, grieved at her disobedience to the standing orders of her Lord, or at least by her forgetfulness of them? On the other hand, has it not been when she has been most zealous in the work of pioneering, breaking fresh ground, pressing forward into new and unexplored regions, carrying the Glad Tidings to races never yet touched with the Divine fire, that the Holy Spirit has most aided her with the comfort of His grace and quickened her with the dynamic force of aggressiveness in attack, of utterance in declaration, of argument in controversy, and of resistance in the endurance of persecution?

Neglect of this aspect of the Spirit's work.

This great conception of the evangelization of the world brings us to a side of the doctrine of the Spirit strangely neglected by writers on the subject. It would be easy to illustrate this statement from the literature of the doctrine of the Third Person. There are many treatises setting forth the nature of the Divine Spirit, His relationships to the

other Persons of the Holy Trinity, His administration in the Body of Christ, His work in the calling and sanctification of the individual, His operation through the Word and Sacraments, and the like ; but few dwelling upon this, assuredly one of the foremost and greatest of His functions, the witness of Jesus Christ to the unbaptized portion of mankind by the preaching of the Church and the ingathering of the races of mankind into her fold. A few such works exist, but it is to the general awakening of the Church at large to her high calling as the missionary and witnessing body, and to her reliance upon the ever-present assistance of the Holy Spirit in the execution of the duty arising from it, that we must look for the evangelization of the world. It is true that the last century witnessed a remarkable increase of missionary devotion and effort. But, considering the fact that, in the eighteenth century, prior to the time in which the improvement began, there was almost no such effort put forth by the English Church, and that, even now, many English Christians are still wholly indifferent to it, there remains much yet to be done before it can be said that the execution of the missionary obligation in any way corresponds to the force and urgency of the obligation itself.

The foremost missionary object in the New Testament, whether we regard the instructions issued by Our Lord to His Apostles, or their work as narrated in the Acts, or the manner in which they themselves deal with the subject in the Epistles, is the preaching of the Glad Tidings of the Messiah to Israel. "To the Jew first" was always the rule for Apostolic labour. In their earliest stages, indeed, missionary efforts were exclusively directed toward the Jewish people, and it required the special intervention of a Divine revelation to convince, first St. Peter, and afterwards the main body of the Church, that the Gospel was not designed for them alone. However fully it came to be acknowledged that the Gentiles were fellow-heirs of the promises with the Jews, it was never for a moment forgotten, at least until the destruction of Jerusalem, that it was first and chiefly to "Israel my glory," that Israel from which Christ according to the flesh had sprung, from which had been produced the Scriptures of both the Old and the New Covenant, to which the Apostles belonged, from which the first Pentecostal nucleus of the Church had been gathered,—that it was to this Israel that the promises of God originally belonged, the historical origin of the Church was to be attributed, and the highest privileges in all

The evangelization of Israel a primary duty of the Church.

dispensations appertained. From this we gather, although it is no doubt true that the duty of evangelizing the Jewish people is not so gravely incumbent upon Gentiles as it was upon the Apostles and first believers, who were of their own race, yet that to send Missions to the unbelieving portion of the Jewish race is still, and must ever be, a leading obligation of the Catholic Church. And rich has ever been the reward when that duty has, however inadequately, been attempted. In a thousand ways God has made it plain that the inspired words of the ancient seer in regard to Israel still possess an unfailing application: "Blessed be every one that blesseth thee, and cursed be every one that curseth thee." The Holy Spirit of God still loves to operate by means of the Word of Christ amongst the chosen people of God.

Num. xxiv. 9.

The calling of the Gentiles.

But the calling of the Gentiles had been not indistinctly foreshadowed in the Old Testament. When the time arrived at which it was to take effect, it was easily recognized by the Apostles. The Holy Spirit, intervening in Person, as He had previously done at the Baptism of Our Lord to inaugurate His ministry, and at Pentecost to baptize and consolidate the infant Church, now attests the vocation of the uncircumcised by falling on Cornelius and his household. St. Peter, to

Acts x., xi.

whom the keys of the kingdom of heaven had been committed, as he had used one key to open the door of faith to the Jews on the Feast of Pentecost at Jerusalem, now employs the other to unlock the door which should admit the Gentiles, here at Cæsarea. It seems necessary that the same Apostle should have been the agent on each occasion, in order that no question should afterwards arise as to the right of the Apostle who actually admitted Gentiles, to admit them, or any other persons, to the kingdom of God; nor any conflict take place as to the authority of one Apostle against that of another. But it is noteworthy that, when once the admission of Gentiles to the fellowship of the Church was an accomplished and recognized fact, St. Peter retired, and another Apostle, specially called and qualified, was commissioned for the specific work of Gentile Missions. St. Paul was Acts xiii. called to be the Apostle of the Gentiles by the direct summons of the Holy Ghost; here, again, a new departure necessitating the Spirit's personal intervention. St. Paul was a Hebrew of the Hebrews, yet in his ecclesiastical attitude he was far removed from the exclusive narrowness of the Judaizing section of his day. In his origin, he touched the strict Jewish party; in his action and principles, he recognized the freedom of the Spirit, free to

blow, like the wind, wheresoever He listed. Thus he was the link between the Jew missionary to the Jew and the Gentile missionary to the Gentile. Moreover, he associated with himself men like Timothy, who had but one Jewish parent, but who, to conciliate Jewish prejudice, was circumcised, and Titus, of whom, being a pure Greek, St. Paul declined to require circumcision; as well as St. Luke, who is not reckoned by St. Paul as among those "of the circumcision," and whom we must therefore regard as a Gentile proselyte who either became a believer during the lifetime of Our Lord or was converted by St. Paul himself. Thus we may see the stages by which Gentiles came, not only to receive the Gospel, but also to preach it independently of any authority derived immediately from Jewish sources. An important passage as bearing on Gentile Missions occurs in the Epistle to the Romans, where St. Paul speaks of "the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering ["in sacrifice," *marg.*] the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any things save those which Christ

Col. iv. 11, 14.

Rom. xv. 16 sqq.

wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ." The Epistle to the Ephesians exhibits the composite character of the Body of Christ, as possessing both Jewish and Gentile elements; and the Epistle to the Romans discusses at length the relations between these elements in the Catholic Church.

Eph. ii. 1–iii. 13.

Rom. ix.–xi.

The Church of New Testament days is a running river. The influences of the Spirit are the pure water of life by which that river is supplied, and which overflow for the refreshment and fertilization of the dry earth around. Such is the message of Our Lord's promise: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive." The words carry us back to Ezekiel's vision of the holy waters, the waters that "issue out of the sanctuary," of which it was said that they were "waters to swim in, a river that could not be passed through," and to which was attached the glowing prediction, "everything shall live whithersoever the river cometh." And they

The Church a running river.

St. John vii. 38, 39.

Ezek. xlvii.

equally carry us forward to the Apocalyptic
Rev. xxii. 1. picture of the "river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." We see the realization in part in the Church of the Apostles' days. We see it later in the spread of Christianity throughout the countries of Europe and the north of Africa. The name of Ulfila, "the Apostle of the Goths," of the Celtic missionaries Columba and Aidan, of the English Wilfrid and Boniface, of Anskar in Denmark, of Cyril and Methodius in Moravia, carry with them a glorious record of spiritual triumphs amongst the barbarous races of Europe. These were followed by the heroic efforts of Xavier and others to evangelize the East. The Reformation was of the nature of a mighty missionary movement, operating within the Church, and diffusing spiritual light and holiness among her members. But, unhappily, the difficulties and divisions that ensued so occupied the attention of the Reformed Churches that foreign missionary work was neglected, and a lack of spiritual power in the Church herself therefore ensued. The Pentecostal Gift of the Spirit, not being duly employed, became weakened in its action until the revival of religion in England in the eighteenth century once more aroused men to missionary effort, which now took the form

of Societies for propagating the Gospel and carrying on missionary work in one part after another of the heathen world.

World-wide character of modern Missions.

The distinctive feature of modern Missions is their non-local, world-wide character. No part of the earth is left out of their scope. As the work of exploration and pioneering has reached its penultimate stage, and the wonderful development of means of communication and travel has brought all quarters of the globe within practical range, the conception of the field of Missions and of the duty of the Church towards it has undergone a corresponding expansion. A more comprehensive and scientific view of missionary work holds the field, and a truer and more primitive ideal has possessed the noblest and most leading minds of the Church.

In one sense all the Church's work is missionary. There is no essential distinction to be drawn in thought, as there is none in the New Testament, between Home and Foreign Missions. Any that might have been inferred from the Old Testament division of mankind into Jews and Gentiles is swept away in the broader days posterior to Pentecost and the admission of the Gentiles at Cæsarea. To-day, within the borders of our own evangelized country, we have Church Extension, dealing with the provision of the

means of grace for the lapsed masses, home heathen, those whose very conception of Christianity has broken down; Home Missions to the vicious and the backsliding, to prisoners, paupers, lunatics, the sick in hospitals, the wandering and wastrel classes, the immigrant alien, and others; while expert attention is devoted to special groups, such as seamen, fishermen, soldiers, navvies, gipsies, canal people, and hop-pickers. Parochial Missions have been instituted to call the indifferent to repentance; Diocesan Missions seek to reach the people within their sphere; and Individual Effort on spiritual as well as on social lines receives encouragement to which it was unaccustomed in former generations. The most striking feature in modern missionary work is the system of Societies by which combined action is achieved; and these are, at present, the organ of the Church for the accomplishment of much of her work. Whether, in the future, the Church may constitute herself her own organ for the evangelization of the world or some further adjustment of the Society system to the organization of the Church take place, only time can show. But at least it may be hoped that, as the conception of the vast work to which the Christianity of to-day is called shapes itself with increasing distinctness in the consciousness of the great mass of

believing people, there may grow up amongst us a greater and more reasoned view of the necessity for the obliteration of the old and worn-out distinctions which at present separate those who profess and call themselves Christians into rival and unsympathetic communities, the burying of old feuds and the dropping of denominational names and organizations, until the Church, purged, unified, and strengthened, is seen to be the instrument of the Spirit for the evangelization of mankind, as her Divine Lord intended her to be, and as we may believe, as well as pray, that she shall ultimately become.

CHAPTER XII

THE HOLY SPIRIT IN THE HISTORY OF THE CHURCH AND OF THE WORLD

Revelation is progressive.

REVELATION is progressive in three ways: in its growth, in its interpretation, and in its application. It cannot be

In growth.

denied that it was the good pleasure of God, not suddenly to launch upon the world a perfect and complete declaration of His will and revelation of His grace, but to issue it in instalments, by many and various human intermediaries, on widely different occasions, and over a period of many centuries, during which the truth, revealed in this apparently fragmentary manner, grew into a whole, perfect not in the completeness of its logical arrangement but in its adaptation to the end for which it had been given.

In interpretation.

It is equally true that it has been only by slow degrees and after many failures that mankind has come, or rather is coming, to understand and interpret the Holy Scriptures in which this revelation of God

and of His will has been made. The writings of the Old and New Testaments are, even now, most imperfectly understood; yet we may say that they are better understood to-day than at any previous period. Their interpretation has been progressive, and is progressing still.

The Spirit, therefore, has exercised His functions as Author and Interpreter upon the same principle. The Word of God has been given, and its meaning unfolded, gradually and progressively.

In application.

Its application to the life of man has followed the same law. The Holy Spirit in His practical working upon the life and character of men has not been the same at all times. At one period He has wrought powerfully; at another, He has seemed to retire into the background. Yet, on the whole, there has been a great and progressive advance.

Advance through conflict.

It has not always been achieved, however, without conflict and peril. Truth could not have been attained by the even flow of a river wandering over the plain. There have been rocks and cataracts in its course. Frequently truth has only been arrived at through strong opposition and deep divergence of opinion. For instance, the errors and heresies of the fourth century were the

means of throwing a clearer light on the truth about the Person and Nature of Christ and the Holy Ghost. By degrees, and with the Blessed Spirit's aid, the doctrine of the Scriptures and of the Church was unveiled, men's apprehension of it grew clearer, its proportion and relations became better known. Arius and Macedonius, in their own way and even by their own perverseness, helped the Church to a true faith. And in the same manner the practical application of the truth to men's lives and conduct has been brought about, though, it is obvious, to a very partial extent. From time to time there has come a revival of faith and earnestness after long periods of declension in the purity of religion and the sanctity of Christian living. The Spirit of Truth has employed His Word to revive truth in the world. But the result of the operation of truth upon a condition of decadence is at first to produce strong division of feeling, and even schism. No period illustrates this for us better than the Reformation of the sixteenth century. The effect of newly recovered truth upon the darkness of ages was wonderful in its renewing power, but the unity of stagnation was not followed at once by the unity of truth and righteousness. There was strong dissension: the new failed to coalesce with

the old: the time for the unity of the Spirit had not yet come. Truth was being evolved gradually, in parts and by parties, πολυμερῶς καὶ πολυτρόπως. The immediate result of the manifestation of truth has often been to call forth severe persecution. Persecution has had a sifting, purifying, and consolidating effect upon the Church, and in this way has been an instrument for the Spirit's work, provided indeed by the Great Enemy, and working through the evil passions of men, but, like all other things, turned in the end, by God, to good. The "toil and tribulation and tumult of her war" have led by degrees to that peace which is deep-based on truth and righteousness.

The Spirit's work not confined to the Church.

Nor has the working of the Spirit been confined wholly to the Church or to Christian times. If we believe that the Holy Ghost is the Author of all that is best in man, of the development of his intellectual powers and of his advance in the fine arts and in handicraft, as we are certainly informed that He was in the case of Bezalel and Oholiab, then we must conclude that the great periods of intellectual life, the splendid eras of scientific progress and development in art and literature, were His as much as those of spiritual illumination and revival. The great writers, the great military leaders, the

great builders, the great inventors, the great artists, of all ages, have been what they were by reason of the gifts of the Spirit of God. It does not follow from this that these great men and epochs were distinguished by that goodness which is the highest and most permanent work of the Spirit, who above all other things is the Spirit of Holiness. If we examine that period which was probably the very greatest in intellectual and artistic activity in the entire history of the world, the age of Pericles at Athens, we certainly do not find moral goodness its distinguishing characteristic, however true it may be that the best minds of the day were feeling after it. The great Greek thinkers and writers whose works have come down to us and even now form the basis of our highest education, the sculptors who have left us such marvellous specimens of their art in the Elgin Marbles, the giant intellects of classic antiquity, do not all impress us with their personal qualities, though we recognize in their powers the gifts of the Spirit of God. It may have been necessary for after ages to learn from them that great gifts and great grace, while they equally proceed from the Spirit, do not always coexist. The humble and unlearned man may have the renewing and sanctifying work of the Spirit in his heart

and life, while the philosopher, the inventor, the artist, and the poet possess only qualities which, however brilliant in themselves, do not involve moral and spiritual goodness.

But it is in the Christian Church that the truest, highest, most perfect energy of the Holy Spirit finds its sphere and manifestation. The individual Christian is the highest type of manhood; the Church the highest form of society. And the Holy Spirit, producing such men and such a society, is by degrees and from time to time operating upon human nature and human society in order to bring about the final triumph of the kingdom of God. The influence of the Christian Church upon society has already been very great. The debt of the world to Christ is written large upon every page of history and in every chapter of human life. The Spirit works by revealing Christ, whether in His Person, His character, or His mediatorial work, and thus has produced a general elevation of social opinion and tone wherever the influence of the Church and the Gospel has extended. The higher Christian morality expresses itself in the noblest types of individual life and the beauty of the Christian home. These again issue in the calling forth of the higher forms of legislation and of international relations. It is Christianity, teaching the brotherhood of

man, that has brought about the abolition of slavery. It is the compassionate spirit, learned from Christ, that has led to the humane treatment of the weaker portion of mankind—the sick, the crippled, the feeble-minded, for whom hospitals and refuges are provided; the poor, who are no longer allowed to starve; the criminal, whose treatment is now rather remedial than merely punitive; the child, whose wants, both physical and mental, are the subject of constant care. And nothing tells more of the traces of Christianity than the position now allotted to woman by the great Christian nations. War, while not abolished, is conducted on more humane principles, and arbitration in international controversies has been accepted and applied to an extent which gives hope that the arbitrament of the sword and the rifle may give way to methods of reason and righteousness. The great inventions and discoveries of the world, the printing press, the steam-engine, and the electric battery, are being utilized for the bettering of mankind. And yet we can never be suffered to forget that it is only in the rightness of their use that these can be held to make for righteousness. In themselves they are as liable to be perverted as to serve for the extension of the kingdom of God; but in wise hands they are powerful

engines for good. Statecraft, too, and government in its various aspects, legislative, executive, and judicial, has come no longer to be regarded as the opportunity for those who govern to exalt themselves, but as the medium through which the governed may be benefited. Even where a wrong or inadequate view of government prevails, as in Socialism or autocratic Imperialism, there is the real or professed motive of the good of the people. Religion itself is shaking off the mistakes which once embarrassed it, and is striving to appear in a simpler and truer form. The translation, printing, and diffusion of the Holy Scriptures is doing a silent work in the world; and still more, when the Sacred Book is employed as the handmaid of the Church's missionary operations. If we will but follow up the lines now laid for us, a better era will be inaugurated.

Let us conclude this chapter with the striking words of Dr. Pusey: "Within the post-apostolic Church, God the Holy Ghost has been pleased to operate, in a twofold way, for the preservation of that truth, which He first gave, ordinarily and extraordinarily. Ordinarily He upholds and maintains that body of faith, once declared, which, without His continual presence and inspiration, would be lost. He operates also in sacraments; He

Eirenicon, vol. i. p. 87.

ordains the succession of pastors, doctors, bishops, through whom He continually propagates the truth; He converts the Jews and Heathen; He reclaims heretics, and those too who have done despite to His grace; He extends the bounds of the Church; He operates towards, or in, every soul of Christians; He teaches in all true teachers. 'The Holy Church throughout all the world doth acknowledge Thee.' Through His continual operation and inspiration the Church everywhere, in East and West, North and South, confesseth, maintaineth, teacheth, propagateth the one faith,—that 'which was once for all delivered to the saints.'"

CHAPTER XIII

THE COMPLETION OF THE HOLY SPIRIT'S WORK

THE work of the Holy Spirit entered upon a new phase at the Coming of Christ to redeem mankind. It will enter upon a still more glorious, and a final, stage, at the Coming of Christ to receive His Church. For this the Spirit of Grace is preparing souls on earth and souls in Paradise. The Second Advent will be the *terminus a quo* of this stage of the Holy Spirit's work, and eternity will be the *terminus ad quem*; for we cannot conceive of a time when He will cease to perfect, to bless, to teach, and to glorify the saved. Thus, while complete in one sense, the Spirit's work will be progressive and eternal in another.

The Second Advent the beginning of the final stage of the Spirit's work.

We have spoken in previous chapters of His sanctifying work on earth. But when the spirit of man leaves the body at death, it does not pass away from the care of the Blessed Spirit. In the life of the blessed in

Sanctification in Paradise.

Paradise the Holy Spirit still plays a part. It is He, surely, who maintains and increases their fitness to be, in a deeper sense than in their embodied state, "with Christ." As He created the link between Christ and the soul on earth, so He maintains it still in the period during which the soul is waiting for the Resurrection. If that state of rest "with Christ" is "very far better" (πολλῷ μᾶλλον κρεῖσσον), it is the Holy Spirit, in conjunction with the Lord Himself, who makes it so. We know that there is remembrance there, and it is the Spirit who quickens remembrance, and especially remembrance of the things concerning Christ, as Our Lord promised that He should. It is not stated, or implied, in Holy Scripture that progress is impossible in that blessed state; for how can there fail to be progress where Christ is and where the Spirit works? "The tree of life, which is in the paradise of God," grows there. It constantly puts forth fresh benign influences. Its leaves are for the healing of the nations, and its fruits are nourishing and sweet.

Phil. i. 23.

St. Luke xvi. 25.

St. John xiv. 26.

Rev. ii. 7.

Rev. xxii. 2.

I. The Spirit's work after the Resurrection of the Church.

I. Yet, if this blissful experience, which is even now enjoyed by the saints in Paradise, is so good, what must be that further experience when the Coming of Christ for His whole redeemed Church takes place, and the Resurrection of the body adds completion to

the nature of every one of the members of that Church, and fits the whole for the perfect and final inhabitation of the Spirit of Glory? Eph. ii. 22.

1. Arising out of the Resurrection, then, we have, first, the perfection of the individual: "We shall be like him; for we shall see him even as he is." This is the last and greatest word for the believer. He will be ἄμωμος, "without blemish," like the Eternal Lamb Himself. His mortal body will be quickened "because of" (διά) the Indwelling Spirit in it. The glory of Christ will be revealed in him. Into the liberty of that glory he will enter, when all his faculties will be set free. His body will be redeemed, and he will therefore groan no more. He will behold the eternal realities face to face, and no longer "through a mirror," and will know in such manner and with such measure as God knows him. Because he sees the glory of the Lord, without a veil upon his face, he will be transformed into His image. He will inherit a body which is not a tent-dwelling for the wilderness, but a temple for the city, an edifice erected by the Eternal. The complete human nature will be perfected in all its parts and in the union of the whole, body and mind, soul and spirit. The spirit will no longer be clogged by the law of the flesh, but the body will partake of the purity of the spirit. It was sown a natural

1. The perfection of the individual.

1 St. John iii. 2.

St. Jude 24; Rev. xiv. 5. Cp. St. Pet. i. 19.

Rom. viii. 11.

Rom. viii. 18.

Rom. viii. 21.

Rom. viii. 23.

1 Cor. xiii. 12.

2 Cor. iii. 18.

2 Cor. v. 1.

body, conformed only to the requirements of the indwelling ψυχή. It is raised a spiritual body, suited to those of the Divinely-lit πνεῦμα. It cannot be but that this is the work of the Divine Spirit, even though the Eternal Father be described as the Quickener. For the Father wrought the first Creation by the Creator Spirit, and by the same Spirit He will work the New Creation. The faculties of the saint will not only be purified; they will be developed. The five senses by which man apprehends the external world will be brought to their utmost perfection. Who shall say whether some other sense may not be added to them, whereby he may apprehend views of God's works now unconceived by him? May there not even be many such new avenues of knowledge in those who, having been most faithful, are most perfectly glorified, according to the difference of one star from another in its glory? The suggestion opens endless avenues of possibility. We can analyse our mental faculties, distinguishing memory from perception, reason from memory, and judgment as the result of reason. How can we say that there may not be many more powers of mind, existent in God, with which the glorified human intellect may be endowed? We know, in our present observation of nature, of three dimensions; but we have conceived

the possibility of a fourth. May not this become a realized fact of experience in that more perfect state? We know nothing perfectly here. The conceptions of Space and Time, the atom which builds up the substance of the universe, the parallel straight lines which are said to meet in infinity, the recurring decimal fraction, the whole number numerator which has nought as its denominator, the musical scale, the nature of electricity, the problem of life, all elude our grasp at some point, as though to show us that there is a more perfect knowledge awaiting us. These and their like may point to far more wonderful revelations in a more perfect condition of being. If new worlds have already been opened to us by the discoveries of science, by steam and electricity, the telegraph and telephone, there may be realms infinite and undreamt-of to be entered by us then. Everything in the present order of the world leads us on to a higher and more perfect future. It is the future of God when we shall have found Him more fully and He shall be our All in All.

2. Further, the post-Resurrection work of the Spirit brings us to the completion of the Body of Christ and its Articulation with its Head. The Second Coming of Christ is spoken of as His Marriage. Now, a marriage

2. The completion of the Body of Christ.

is the founding of a home, with all its blissful amenities. It is the beginning of that budding-out, of that expansion which makes ever more and more room for love. If the coördination of the members brings about the unity of the individual body, there is a still higher unity in the social conception of the family, and to this thought we are necessarily conducted by the Marriage of the Lamb. Nor does the glorious conception end there. The heavenly state is a πολιτεία, a political unity, in which all the citizens are at one. It is not a park or garden (παράδεισος) that is presented to our minds as the final conception of our corporate glorified condition, but a πόλις, a city, the sphere of ordered government. It is the New Jerusalem, coming down out of heaven, adorned as a bride for her husband. And the Scripture leaves us in sight of that glorious home of the elect, with the glint of its gold and the gleam of its precious stones, while we seem to see the ineffable light of the Shekinah illuminating it and to hear its bells faintly sounding afar off, while the shining ones walk by the pure river, clear as crystal, and pluck the fruits of the Tree of Life.

Over all this scene of beauty and perfectness Christ Himself reigns. His work of judgment is done, as, after His First Coming, His work of atonement had been completed.

Now He has His kings to reign with Him and His priests to worship with Him, who is Himself the King of kings and the Priest upon His throne. And, doubtless, the Holy Spirit is the energizing influence of the whole in glory, as He was previously in grace. Not only the individual graces but all the corporate gifts will now be brought to perfection. The energies of a State will be put forth, not to lay waste and to ravage, but to build up and to perfect. A Socialism of no mere selfishness, but of love refined to the uttermost, will then be exhibited. The earth itself and the heavens will be renewed, and an all-pervading righteousness will dwell in them.

3. And all this leads up to the thought, beyond which there is no other thought, of the consummation of perfected union with God. The life of the blessed is still a life in Christ, still a life by the Spirit; and the Spirit and Christ have now brought them into the final stage of communion with the Father and of complete knowledge, complete union, and complete love. The Heavenly Guide, who set out with them on their pilgrimage from Pentecost, and who was promised to be their Leader (ὁδηγήσει ὑμᾶς) has now completed His journey and brought them to the goal. They are one in God and one with God. Those

3. The perfect union with God.

words of Christ have reached their final fulfilment: "And the glory which thou hast given me I have given unto them, that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one." The New Jerusalem has no temple, because it is itself a Temple. The Presence of God, which fills it, is equally manifested in every part of it. The servants of God and of the Lamb worship Him in it for ever, doing His will with delighted alacrity, and offering Him the sweetest incense of their praise.

St. John. xvii. 22, 23.

Question as to those who have resisted grace.

It is not ours to attempt to answer the questions that arise as to those who have finally resisted grace in this life. Whether those taken by surprise at the Second Coming of Christ may yet repent; whether the lost are to be so utterly destroyed by everlasting destruction (*ἀπώλεια*) from the Presence of the Lord that their very consciousness and personality no longer exist; or if not, and they still remain, whether there is a possibility that the Spirit may work at last upon them unto restoration; whether the two ideas of *κατάκριμα* and *ἀποκατάστασις* constitute an antinomy, insoluble by us in this life; though we may and must face them at another time and they demand solution, so far as this is possible from those who are deeply persuaded

of the Judgment to come and the awful doom of the lost; yet for the present these questions must be laid aside, so far as our immediate purpose is concerned.

II. Let us concentrate our attention, in closing, upon the Blessed Paraclete Himself. II. The Paraclete Himself.

1. The Spirit is Light. "Ye have a chrism from the Holy One, and ye know all things." This knowledge is no mere intellectual apprehension, though it includes that. It is that perfect knowledge which makes all things its own, which appreciates their true value, which makes a perfect use of them. It is the light of the heart as well as that of the mind. It is God's own knowledge transfused into us. 1. He is Light. 1 St. John ii. 20.

2. The Spirit is Life. The present stage of life which He has conferred upon us is the knowledge of God: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." The next stage will bring us more, but more of the same. The Resurrection, which is the work of the Spirit, will be the fulness of life. Even the present life, when it blooms out into health and exhilaration, is delightful, so that we speak of the "*joie de vivre.*" And the full floodtide of life will be the fulness of everlasting joy. 2. He is Life. St. John xvii. 3.

3. The Spirit is Power. The mighty forces of the air, of water, steam, ice, fire, the electric 3. He is Power.

current, point to a still greater Force behind them all. The idea of power (δύναμις) is that which Our Lord connected with the Coming of the Comforter, at His very last mention of it. The Word of God is "living and active," because it is the instrument of the Spirit. To be clothed with power—to use an Old Testament expression—enables a Christian believer, and the whole Church, to accomplish the wonders of faith and to build up the kingdom of God on earth.

Acts i. 8.

Heb. iv. 12.

4. He is Development.

4. The Spirit is Development. A perfect living thing evolves from its own resources the most surprising results. The seed becomes a tree; the tree, which, perhaps for years, planted amidst unfavourable conditions, bears nothing but leaves, when under new and fertilizing influences, puts forth flowers and scent; and when these have passed away, it bears ripening fruit. It is impossible as yet to say what the members of Christ will become: "It never yet was manifested what we shall be." The future holds for us infinite possibilities of blessedness.

1 St. John iii. 2.

5. He is Love.

5. And the Spirit is Love. This, to which we now come back, is the highest thing of all; and here we end our quest. For love goes with purity, with goodness, with beauty. An old writer calls the Blessed Spirit the kiss of the Father and the Son. And Bishop

Andrewes, that great scholar and true lover of God, speaks of Him as the union, love, and love-knot of the Trinity. Through Him, then, our union with God is, above all things, a union in love; and as it has been said that the Church is "human society in its normal state," since love is society's true bond, it cannot but be that the heavenly society will be united by a love both perfect and eternal.

INDEX

Acts of the Apostles, the, a book of specimens, 116; the first chapter of Church History, 73.
Adamson, Rev. T., 63, 108.
Administration of the Church, 212.
Alexander, Archbp., 184.
Alford, Dean, 227.
Analysis of St. Peter's address at Pentecost, 97.
Andrewes, Bp., 37, 289, 341.
Anointing of Our Lord, 48, 52, 54, 179; effects of, 54–57.
Ante-Nicene doctrine of the Spirit, 21.
Apostles, the, regenerate before Pentecost, 81.
Apostolate, the, 203.
Arianism, 23.
Arius, 3.
Ascension, the, established by prophecy, 100.
Assimilation of new elements in the Church, 127.
Athanasius, St., 4, 25.
Augustine, St., 7, 97.

Ball, Canon, 7.
Baptism of children contemplated by St. Peter, 103.
Baptism of the Holy Spirit, 86–88.
Basil, St., *De Spiritu Sancto*, 4, 26–28, 31, 32.
Beatitudes, the, 244 sqq.
Bishop's Hatfield, Council of, 35.
Body, offering of the, 302 sqq.
Boyhood of Our Lord, 51.
Breaking of bread, the, 125.

Canon of Scripture, 191.
Causality, Divine, 41.
Chase, Dr., 83.
Christ, Anointing of, 52, 53; boyhood of, 51; controversial work of, 57; disciples of, 56, 57; fast of, 54; mission of the Spirit by, 61; post-resurrection instructions of, 59; presence with Church by the Spirit, 222 sqq.; resurrection of, 58; teaching of, 55; temptation of, 54; the true abode of the Spirit, 47; works of, 55.
Chrysostom, St., 303.
Church, the, a temple of the Spirit, 222 sqq.; formation of, by the Spirit, 122; right of, to elect Matthias, 77; the most perfect result of the Spirit, 46.
College, the Apostolic, completed, 77.
Confirmation, Apostolic, 59, 111, 136, 167, 277.

Conscience, the voice of the Spirit, 42.
Constantinople, Council of, 29, 35.
Cyril of Alexandria, St., 34, 35.

Development of the Church by the Spirit, 130.
Diaconate, the, 208.
Didymus of Alexandria, 26.
Distinctions in the Divine Nature, 1.
Dove, the, 53, 57, 288 sq.
Dual Mission, doctrine of, 33.
Dual Procession, doctrine of, 30–34, 185.

Effusion of the Spirit, double character of, 108, 109; final, 110; on disciples, not multitudes, 105.
Epiphanius of Cyprus, St., 26.
Evidential character of Pentecostal gifts, 177.
Expulsion of unworthy members by the Spirit, 128.

Fairbairn, Dr. A. M., 40.
Faith, a result of the coming of the Spirit, 121.
Farrar, Dean, 190.
Filioque, the, 35.
Filling with the Spirit, 110–112.
Final destiny of those who have refused grace, 338.
Forty Days, teaching of the great, 59.
Fruit of the Spirit, the, 261.

Gentile, unity of Jew and, 109.
Gentiles, effusion of the Spirit on, 109.
Gifts of the Spirit, cessation of extraordinary, 192; relation of extraordinary, to gifts of edification, 108; relation to the Church, 107; special for ministry, 202; the seven, 272 sqq.
Grace, the characteristic sphere of the Spirit, 44.
Graces, the three great, 254 sqq.
Gregory of Nazianzus, St., 4, 29.
Gregory of Nyssa, St., 4, 29.
Guidance of the Church by the Spirit, 194 sq.

Hatherley, Lord, 189.
Heber, Bp., 5.
Hebrews, teaching on the Spirit in Ep. to, 176–179.
Heraclitus, 39.
Holy Spirit, the, and Christ, 48; and the Church, 62; ante-Nicene doctrine of, 21; baptism with, 72; bibliography of works on, ii; comparison of O.T. and N.T. doctrine of, 19; Deity of, 3; doctrine of St. John Dam. on, 37; dual Mission of, 33, 69; dual Procession of, 30 sqq.; dwelling in Christ σωματικῶς, 51; filling with, 88; first-fruits of, 162; His work after the Second Advent, 332 sqq.; how transmitted to individuals, 111; identity of doctrine of E. and W. *c. 430*, 34; inhabiting the Church, 75, 150; in man, 41; in nature, 41; mission of, 5, 69; movements of, prelim. to Christ's appearance, 48; N.T. doctrine of, 19; personality of, 1–3, 5, 50; post-Nicene doctrine of, 24; progressive revelation of, 7 sqq.; the agent of union, 154, 166; the Creator, 38; the Creator of Our Lord's manhood, 50; the efficient cause of the Resurrection, 58; the Finger of God, 56; the "Ens extra mundum," 38; the Inspirer, 151; outpoured in two stages,

109; the Revealer, 149; the Sanctifier, 148; the Soul of the Church, 115; the Spirit of Intercession, 162; the Spirit of the Ascension, 71; the Spirit of the Resurrection, 71; symbols of, 280 sqq.; theology of, 1 sqq.
Hooker, R., 4.
Humanity of Christ anointed by the Spirit, 48.

Illingworth, Dr., 3, 5, 7, 41.
Indwelling of Christ by the Spirit, 51.
Ingathering, result of the Spirit's coming, 121.
Inspiration, O.T., 177 sq.
Insufflation, the, import of, 57, 70, 116.
Irenæus, St., 22.

James, St., teaching on the Spirit of, 142–147.
Jew and Gentile, unity of, 109.
John, St., his doctrine of the Spirit, 179–186.
John Baptist, St., his testimony to Christ, 62.
John of Damascus, St., teaching of, 37.
Jude, St., doctrine in the Ep. of, 175 sq.
Judges, the, endued with the Spirit, 8.

Keats, John, 263.
Kirkpatrick, Dean, 60.
Knowling, Prof., 50.

Law, the, a product of the Spirit, 43.
Laying on of hands, viii, x, 133–137.
Leading of the Spirit, 138.
Life-giver to Israel, the Spirit a, 45.
Limitations of O.T. revelation of the Spirit, 46.
Lord's Day, the Spirit's benediction of the, 200.
Lyric, the great, a result of the Spirit's work, 43.

Macedonius, 24.
Manning, Dr., 70, 73.
Matthias, St., election of, 75–78.
Maximus, St., on the *Filioque*, 36.
Means of Grace, the Spirit effectuating, 196.
Messiah anointed with the Spirit, 46.
Meyrick, Canon, 198.
Milligan, Dr. G., 178, 179.
Milligan, Prof., on the Eastern Church, 36.
Ministry of Our Lord, general character of, 57.
Ministry, gifts of the Spirit for, 111.
Miracles in the Acts, the Spirit's work, 127.
Miracles, nature of, 55, 56.
Miraculous Conception, the, 49.
Mission of the Son, 49.
Mission of the Spirit, analogy from, 34.
Missionary campaign of the Ascended Christ, 309.
Monarchia, doctrine of, 27.
Montanism, 21.
Morgan, Rev. G. C., 80.
Moule, Bp., 7, 110.

Nicæa, Council of, 23.
Nicene Creed, 35.
Novatian, 73.

O.T. Scriptures illuminated by the Spirit, 187–190.
Organization of the Church in Acts, 126.
Origen, 23.

Pantheism, 40.
Parables, Our Lord's, spoken by the Spirit, 55.
Paraclesis, 141.
Parthenogenesis, the, 50.
Paschal gift, nature of, 59, 71, 75.
Paul, St., his teaching on the Spirit, 147–172.
Pearson, Bp., 34.
Pentecostal Effusion, its two-fold manifestation, 84.
Pentecostal Gift, nature of the, 63, 79 sqq.; conditions of, 82; not regeneration or sanctification, 81; its missionary purpose, 106, 310 sq.; perpetuity of, 108, 113; summary of, in Whitsunday Preface, 105; transmission of, 132.
Personality of the Spirit, 1.
Personality, Scriptural indications of, 5.
Peter, St., his address to the multitude, 95; effects of his address, 101, 102; moral change in, at Pentecost, 96; his teaching on the Spirit, 172–174.
Photius of Constantinople, 36.
Pneumatomachi, 29.
Poole, Matthew, 164.
Porter, the, of St. John x, 66.
Post-Nicene doctrine of the Spirit, 24.
Post-Pentecostal gift of the Spirit, 109.
Power, result of the baptism of the Spirit, 118.
Praxeas, 2.
Prayers of the Church, the, 125.
Presbyters, 208–210.
Procedere, 35.
Promise of the Spirit, by Our Lord, 62; the link between Gospels and Acts, 72; scope of, 103.
Prophecy, gift of, 215–217; Our Lord's great, 63.
Prophets, the Spirit speaking by the, 42; doctrine of the Spirit in, 9, 11.
Psalms, the, inspired by the Spirit, 43.
Pusey, Dr., 329.

Regeneration, the Spirit's work, 44.
Resurrection, the, established on prophetic grounds, 98–100.
Revelation progressive, 322 sq.

Sabellianism, 22.
Sacraments, vehicles of the Spirit, 197.
Sacrifice of Our Lord, 57.
Sanctification in Paradise, 331 sq.; the Spirit's work, 45, 298 sqq.
Seal of the Spirit, 166, 287 sq.
Second Advent, *terminus a quo* of Spirit's glorifying work, 331.
Seed, the Spirit compared to, 184.
Semiarians, the, 25.
Sortilege, 76.
Soul of the Church, the Spirit the, 110.
Spiritual Progress, the nine stages of, 266 sqq.
Subordinationism, 23.
Swete, Prof. H. B., 20, 34, 35, 74, 75.

Tertullian, 2, 223.
Theodoret on the Procession, 35.
Toledo, Council of, 35.
Tongues, a gift of the Spirit, 90, 119; cessation of the, 119 sq.; effect of the, 93 sqq.; nature of the, 90; not preaching, 91; purpose of the, 89, 217 sqq.; at Pentecost, rationale of, 97; symbolism of the, 87.

Trench, Abp., on Miracles, 56.
Trisagion, the, and devotion to the Spirit, 294.
Tropici, the, 25.
Turpie, 190.
Twelve, signification of the number, 77.
Types, the, a revelation by the Spirit, 43.

Unction of believers, the, 180.
Unity, a condition of the Effusion of the Spirit, 82 sq.
Unity of God, 1.

Virgin Birth, the, 50.
Visions of Christ in Acts, 138 sqq.

Warnings in Ep. to the Hebrews, 178.
Westcott, Bp., 64, 68, 180.
Wind, symbolic of Divine Presence, 85.
Witness to Christ, result of the Spirit, 120.
Word of God, its use in sanctification, 295 sqq.

Zahn, 50.

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